

The Sabbath Recorder

There followeth after me today,
 A youth whose feet must pass this way.

 Good friend, I am building the bridge
 for him.

THE DENOMINATIONAL BUILDING
 A VISION IN MATERIAL FORM

F. J. HUBBARD, Treasurer
 PLAINFIELD, N. J.,

Last night my little boy
 Confessed to me
 Some childish wrong;
 And kneeling at my knee
 He prayed with tears,
 "Dear God, make me a man,
 Like Daddy—wise and strong;
 I know you can."

Then while he slept
 I knelt beside his bed,
 Confessed my sins,
 And prayed with low-bowed head;
 "O God, make me a child,
 Like my child here—
 Pure, guileless,
 Trusting thee with faith sincere."
 —Arthur E. Cowley.

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PLAINFIELD, N. J., MARCH 1, 1926

WHOLE No. 4,226

"O Lord, teach us the preciousness of the life that is in Christ, the life of union with thee, of surrender to thy power, of realization of thy purpose! Make us what thou wouldst have us be!"

"Anoint us with power from on high! Quicken within us pure affections and desires! Help us to do the works of the Master through the Spirit of the Master! In his name. Amen."

The One Thing Needful Many minds are being stirred in these times over the increase of crime and the tendency toward anarchy in America, the so-called land of the free and home of the brave. It seems that almost every great invention and discovery of science has come to be the criminals' most effective ally, whereas it was intended to minister to the betterment of the race. The powers of destruction seem to be gaining on the powers of construction, and the world seems drifting into a state of unparalleled ferment and unrest.

One more world war, with recent inventions for destruction, would bring a ruin of which the millions of earth have never dreamed. Race problems are looming up with threatenings of woe, that jeopardize the supremacy of the most civilized race.

While the Church seems to be unable to reach and convert the masses, while it seems indifferent to the worldliness that sweeps the tides of humanity away from its doors, America's record of criminals is simply appalling! Our own country is leading the world in lawlessness, pleasure-seeking, and various crimes. Ten thousand murderers go unpunished here every year, and one of our great jurists says: "We have unconquered in the United States more killers than there are clergymen in all denominations, or male teachers in our schools, and three times as many as we have of editors, reporters, and writers, and fifty-two thousand more slayers at large, than we have of policemen."

In view of the really alarming tendencies thousands are deeply concerned and are looking for a remedy. Efforts at reform

and education are being tried, but neither of these can meet the needs of the hour. There is, however, one remedy and only one. That is God's remedy. When thoroughly applied it has never failed. If all the Christian churches will follow God's plan for revival, there is no doubt about the blessed result. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and forgive their sins, and will heal their land."

This whole question of human betterment and of a better world to live in is up to the Church rather than to law makers and worldly reform movements. The road between Jerusalem and Jericho today needs the Good Samaritan of sincere Church work for Christ, before it can be made safe for travelers.

A Wonderful Transformation When Christ opened the eyes of the man born blind, the people were amazed at the wonderful change that came over the man. Some thought he looked like him, but could not be sure it was the same man.

It was indeed marvelous that one could open the physical eyes of such a man; but the most startling change in that man was shown in his ability to use his spiritual eyes. Christ opened the eyes of his soul, and this gave him faith, courage, invincible assurance, that no sneer or threat or ridicule could subdue. One thing he knew, that whereas he was blind now he could see. None of Christ's enemies could rob him of his blessing, and he was out and out for Christ.

Many are the lives which Christ changed. Matthew the despised publican became an honored disciple. Peter—weak, cowardly, undependable Peter, became humble, devoted, brave, strong, and eloquent for Christ. And all through the ages we find men and women, old and young, whose lives have been completely changed by the ever-present, always-abiding Christ whom we preach and whom we love.

Ten Commandments In Many Schools The movement to place the Ten Commandments in the public schools seems to be gaining rapidly. We are glad to see the great religious papers strongly favoring it. One of these published in the West says that in Omaha, Neb., two hundred eighteen schools have already received nice large charts containing the commandments, and that numerous other institutions were placing charts in their meeting places as the result of the present move.

We also understand that many other towns and cities are following Omaha's example. May the good work go on until the Ten Commandments are not only placed in school rooms and club rooms, but are enthroned in the hearts of men.

Listen to the Voice Of Conscience Real backsliding begins when a Christian tries to smother the voice of conscience. It is a still, small voice; but he who fails to heed it is in a dangerous position. Whenever conscience rebels over something you are doing, it is safe to conclude that you are in the wrong place. If you feel that Christ can not smile upon you and approve your doings in any kind of amusement to which you may be attracted, the safest thing is to stay away.

Many times the Christian must decide as to the right or wrong of certain worldly amusements. Is it right for me to join in the modern dance? Is there any harm in euchre parties where the well known gambler's game is always used? In all such cases the *tendencies* of the things in question—the ends to which they naturally lead, the effect upon my own spiritual life—must be carefully considered. And if we find that we can not conscientiously ask God's blessing upon what we are tempted to do, it is safe to conclude that we will be in the wrong place for a Christian if we go there.

Five to Twenty-five One of the most astonishing things in the controversy over the prohibition question is to be seen in the extravagant and unwarranted statements by some ministers of the gospel regarding the results of prohibition laws.

When you hear one of them say that "prohibition has increased drinking among young people," or that it has caused an increase in intemperate drinking, or that the

Volstead Law has caused the temperance movement to lose ground, you instinctively feel that the speaker must know that his statements are not true.

We are thankful that such wet leaders are overwhelmingly outnumbered by leaders who support the prohibition cause.

We notice that when a certain prominent daily paper made a canvass of the bishops to see who favored a modification of the Volstead Law, the result showed five for, and twenty-five against modification. This is good, and we believe the whole country would show more than five to one in favor of no change, and urging the enforcement of the law.

Bishop Manning's words are well worth repeating here. They should be kept before the people, and that, too, without the usual shameful tendencies of great newspapers to discount them and to magnify the extravagant sayings of the wets:

"By a great part of our people we see this law respected and obeyed. We see its observance in the country as a whole increasing, and not decreasing. We see the lives and homes of our wage-earners and our plain people immeasurably benefited by it. We see in many places jails closed because they are no longer needed. We see in such a situation as the present coal strike the entire absence of disturbance and disorder as a result largely of the prohibition laws. There is not the slightest likelihood that the country will ever repeal the prohibition laws. . . .

"No citizen of our land has the right to disobey this law or to encourage others to do so, and no one can do this without reflection upon himself and injury to the life of our country."

These words should at least receive as prominent places in the great dailies, and as large headings as did the bombastic sayings of the president of Columbia University on the wet side a few days ago.

Good Cheer by a Willing Spirit One who has long been a loyal lone Sabbath keeper sent the following kind response after reading the editorial regarding our plan for the canvass for building funds. He has no means for a large gift; but his good wishes and responsive spirit will surely bring cheer to the workers. Here are some things he says:

DEAR DR. GARDINER:

Having just received and read your editorial regarding the new memorial building, I hasten to say: I am delighted that a plan has finally been formulated, and for *immediate* action. We all can not be large contributors, much as we would

like to be, but all can give *something*, even the children, and thus show love and loyalty to this blessed work sacred to the glory of our God, our Father, and our Friend.

I am not able to give much, but I do want the joy and the inspiration which sacrificing for this noble object will surely bring. Grateful for the assurance that the building will come, I am,

Sincerely yours,

Important Matters of the Sabbath School Board In this RECORDER Dr. A. Lovelle Burdick, president of the 'Sabbath School Board, makes a plea for the representation of our schools in the International Council of Religious Education to be held in Birmingham, Ala., in April. You will find Brother Burdick's article full of interest, and I hope we may have a full representation in that great convention. In his personal letter Brother Burdick expresses the hope that as many as possible of our people will avail themselves of this opportunity to receive help along the lines of religious education.

In the last week's issue of the RECORDER I hope you all noticed the important matters of denominational interest published in the minutes of two meetings of the Sabbath School Board. If you missed this report, please get your last RECORDER and read it now. The RECORDER thinks the move for a general secretary is a very good one.

Things That Undermine Faith With Many People In a recent issue of the *Sunday School Times* is to be found a remarkable article by Howard A. Kelly, M. D., LL. D., on "How I Study My Bible." He is referred to by the *Times* as a wonderful Bible student, who has given "the simple, yet profound secrets of his Bible study in this article." Dr. Kelly claims that the Bible is "God's only clear, understandable message to man."

He says: "My Father has written me a letter and I must read it until I am acquainted with all its particulars." His methods of study are given, and great pains is taken to exalt the Bible as his life-long teacher in the things pertaining to God. He claims as his teacher the "Word made flesh" who "was in the beginning with God, by whom were all things made." And he places beautiful emphasis on the fundamental teachings of Christ as Savior and ever-present helper for all his children; and on

the fact that the New Testament is the outgrowth of the Old.

In view of all this, and in view of his belief that the Word made flesh was the maker of all things in the beginning, I am seriously set back when in the midst of this article I read Dr. Kelly's words regarding the "Lord's Day" and how it should be kept.

His teachings as to how Sunday should be observed would seem all right and there would be no want of harmony or no inconsistency if his counsels referred to God's holy Sabbath which the Christ kept all his life, and which was kept by the disciples of the early church; but when he applies his words to Sunday which the Bible nowhere regards as the Sabbath, I am amazed at the inconsistent turn of affairs in the article, "How I Study My Bible."

My Bible from beginning to end makes the seventh day the holy Sabbath. The prophets exalted that day; it was made a test of loyalty oftener than any other precept of the law; Christ observed it all his life and his disciples after him, without giving so much as a hint of any change; and it is hard to see how one who makes so much of the Bible as his rule of life can include the following in his teachings:

Have we not good reason to give thanks that our Lord's day is the first and not, as in the Jewish dispensation, the last day of the week, and is thus the beginning of a new creation, looking forward and not backward? Thus does it inaugurate and give tone to the six days that follow, and sheds its hallowing light and warmth down through the chill mists of earth until it links up with the next Lord's day. Surely it should strike the dominant tone not only of the individual but of the national life. Rob a people of their Lord's day, and no nation or individual is truly blessed; in such a community judgment of sin fails, righteousness is unknown, and the spiritual, and with it all the corporate life, becomes rapidly decadent.

I do not wonder that the great unsaved world turns against the Bible, when its supposed greatest scholars nullify one of its plainest teachings, and by this sophistry place a pagan holiday in place of God's holy Sabbath. Nothing so completely undermines faith as does the attitude of some great teachers regarding this fundamental truth.

A thankful heart is not only the greatest virtue but the parent of all other virtues.—*Cicero*.

"NEW TESTIMONY CONCERNING JESUS"

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

In *The Living Age* for February the sixth appears an article with the above title, taken from the *Frankfurter Zeitung*. This article was called to our attention by Rev. Frank E. Peterson, pastor of the First Brookfield Church, Leonardsville, N. Y., particularly because of its reference to the Sabbath.

The secular references to Jesus Christ are few and meager. The discovery of anything new in extra-Biblical literature concerning Jesus would be of great interest to the Christian world. Perhaps nothing important will ever be added to our knowledge of Christ in this way, and yet it would be interesting and doubtless profitable to get even the slightest intimation of the estimate of a contemporary who looked upon Jesus not through the eyes of a follower, but of one who rejected his claims to Messiahship.

We have long known of the alleged reference to Jesus in Josephus' *Antiquities of the Jews*, but the authenticity of this reference has been questioned. It reads as follows:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

The newly discovered reference to Jesus is found in an old North Slavic translation of the *Jewish War* by Josephus. Concerning the reference to the Sabbath Brother Peterson writes:

"To my mind the reference suggests that the Sabbath was prominent in the mind of Jesus—he did not neglect it. He tried to reform its observance. We would naturally suppose Jesus would have made some reference to a change of day, if such were contemplated, and in view of his effort to reform the Sabbath. It would have been a great leverage toward getting away from

the old customs and institutions, if it were to be brought into new associations—as with the resurrection. But no such thought evidently entered into the mind of Jesus."

Evidently to the mind of Josephus, a Jew and a Pharisee, a native of Palestine, one who lived in the first century of the Christian era, Jesus did not repudiate, forsake, or neglect the Sabbath. His offense here was that he did not keep it "according to ancestral custom." Josephus was born a very few years after the resurrection, A. D. 37 or 38; and had Jesus or his disciples substituted the resurrection day for the Sabbath of Jehovah, Josephus, the partisan Jew, would have made mention of that fact.

The paragraph referred to appears below. It certainly represents the viewpoint of the orthodox Jew, which is added evidence of its authenticity.

"At that time a man appeared, if he can be called a man. His nature and his body were human, but his appearance was more than human. He performed miracles through some invisible power. Some said of him that he was our first lawgiver [Moses], risen from the dead and making himself known by many healings and magic works; others thought that he was sent by God. I personally, in view of his whole life, should not call him a messenger of God. For he opposed many things in the Law and did not observe the Sabbath according to ancestral custom. Yet, on the other hand, he did nothing unworthy or criminal, but only through his words did he accomplish what he did. And many of the people followed him and accepted his doctrine; and many souls wavered, thinking that through him the Jewish people would be liberated from the Roman yoke. It was his custom to tarry on the Mount of Olives near the city, and it was there that he healed people, and there he gathered to him one hundred fifty slaves and a great multitude of the lower classes. When they saw his power and that he could do what he willed by the magic of his word, they demanded that he proceed into the city and destroy the Roman soldiers and Pontius Pilate who ruled over us. . . . And when the leaders of the Jews learned of this, the high priests gathered together and said: 'We are powerless and weak and can not defy the Romans; but inasmuch as the bow is drawn against us we shall go and tell Pilate what we have heard. Then we shall be free from blame. For if Pilate should hear of this from others, our property may be taken from us and we as well as this other man may be slaughtered, and the Children of Israel will be dispersed to the ends of the earth.' And they went forth and reported this to Pilate, and the latter took prompt measures and ordered that many of the multitude be slain but that their miracle-worker be brought to him. And after Pilate had heard the case against him, the Romans took him and crucified him according to ancestral custom."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

"Aimless churches, like aimless individuals, get nowhere."

We welcome Rev. Erlo E. Sutton, Milton Junction, Wis., as director of Religious Education of the Sabbath School Board, and the editor-in-chief of the *Helping Hand*.

FROM RECENT LETTERS

A letter from Miss Emily P. Newton, of the Cumberland, N. C., Church, gives information that readers of the SABBATH RECORDER will be glad to see.

This little church of five resident members has not been holding Sabbath meetings for some time, because of sickness and inclement weather, but on February 13 they commenced having afternoon services at the home of Rev. D. N. Newton and Miss Emily P. Newton, in Hope Mills. The other members are Mrs. Fillyaw, who lives about fourteen miles away, and R. H. and J. N. Rogers, who live three and a half miles from Hope Mills.

The meetings are usually conducted by Robert H. Rogers, and he has consented to act as church clerk. His address is Cumberland Mills, N. C.

Miss Newton writes: "The church may disintegrate by deaths, removals, or otherwise, but as long as the Lord permits, the few of us who remain will hold the right to receive into our fellowship any that may desire to unite with us after he has called them to the observance of his holy Sabbath day. There is not at this time, however, any near prospect of an increase in our present membership; but we can not certainly know what the Lord will do with or for the church if we abide faithful unto death. With tact and ability, prayer and faith, one here, another yonder, might be won to the observance of the Sabbath."

Rev. G. Velthuysen writes from Holland: "We have divided the editorial work for

the *Boodschapper* now between Rev. Mr. Taekema, myself, and Mrs. Mol-van der Steur, the latter for the Java rubric. My daughter and her husband, Mr. Zylstra at Overschie, are doing the managing work. Brother Munk is continuing his canvassing work under difficult circumstances. The contents of the *Boodschapper* are gaining in importance; the number of subscriptions, however, is not increasing. We notice gratefully the new subscription of the Historical Room at North Loup. . . .

"The latest news from Java is that Mrs. Vizjak is very slowly recovering from a serious tropical disease. You know she is very kindly nursed and medically treated at the Mission Hospital of the Mennonites at Kelet, by Dr. and Mrs. Gramsbergen. . . .

"Brother Vizjak is very happy in his pastoral work.

"Cornelia Slagter has a great deal of trouble to manage the colony in this hard time of miscarriage of the harvest by heat and drought."

LETTER TO THE CLERGY OF HIS HOME CITY, BY J. T. DAVIS

DEAR BRETHREN:

I am writing you, the clergy of this city, for information and help. Last year when back East, in conversation with a friend, when suggesting the idea of his being a Christian, he said in substance, no, there are too many denominations, I can not believe; and I was at a loss to answer him. In the *Daily Press* of December 12, 1925, I find for that day and Sunday following the announcement for twenty-four different services, all claiming, as I understand, to take the Bible as their guide, and that they represent the Christ. Would my friend be justified in asking if the Christian people of Riverside have divided Christ into twenty-four parts?

In a sermon I heard not long since, I understand the speaker to say that it made no difference whether the Sabbath was kept on Wednesday, Friday, Saturday, or Sunday, that it was like baptism, it made no difference whether you were emersed, sprinkled or poured. If this be true, then in all fairness, does it make any difference whether we worship God through Christ or through "Mary the mother of God"?

In the *Christian Herald* of October 24,

1925, in a sermon by Rev. Charles M. Sheldon, D. D., we find these words: "Because he (Christ) was not willing to wait until Monday or the next day to the Sabbath before he restored a blind man to sight, he set in motion the Pharisaic hatred and bigotry that led him up to Calvary."

In explanation for this statement he says, "If the world observed Wednesday or Saturday or any other day for worship and service, it would be all the same." If this be true, then is not the observance of the world of more authority than the Word of God?

As I understood the speaker in the Fraternal Brotherhood hall, the other night, on "The Truth Concerning the Sabbath," the creative week was periods of time; the divine Sabbath began with the end of the creative act; and since Sabbath means rest and God is still resting, therefore the divine Sabbath has extended to the present time; and the Jewish week and Sabbath were but types of the divine, especially the Sabbath of rest which we find in Christ. Therefore the Jewish week and Sabbath would be a type of the past as well as the future. Also I understand from him that there is no command for Sunday, but since Sunday is observed by the Christian world because of the resurrection, we must keep Sunday if we gain the heavenly rest. So again we ask, is worldly observance of more importance than the Word of God?

Yet the speaker quoted several passages to prove that the law was done away, notwithstanding Paul's statement: Romans 4: 15, "Because the law worketh wrath: for where no law is, there is no transgression"; and 1 John 3: 4, which says: "Sin is the transgression of the law." Now whom shall we believe? If we believe the speaker, that the law is done away; and believe Paul, that where no law is there can be no transgression; then if we accept 1 John 3: 4, that sin is the transgression of the law, are we not forced to the conclusion that there can be no sin; and if so, what need have we of a Savior? Then does not the whole system of Christianity, as taught thus, fall to the ground?

What is responsible for the wave of crime we all so deplore; is it the aftermath of the late war, or is it the teaching by clergymen which deny the Word? Is it not time to lay aside our theories and take

the plain teaching of the Word? My funds are scarce, but I mean all I say on the slip I send with this.

LORD'S DAY OR RESURRECTION

Who said keep the resurrection?

Who said Sunday is the Lord's day?

Christ said: "The son of man is Lord also of the Sabbath." Mark 2: 28.

The term "Lord's day" is found but once in the Bible (Rev. 1: 10) and no evidence that it refers to any day of the week.

Is it honest thus to accuse Christ?

WAS CHRIST MISTAKEN?

God says the seventh day is the Sabbath.

Man says the first day is the Sabbath.

Who makes the mistake?

YOU CAN'T FOOL GOD

"You can fool all the people some of the time.

"You can fool some of the people all the time.

"But you can't fool all the people all the time."

—Lincoln.

And you can't fool God any of the time.

REWARD

The undersigned offers a reward of \$25.00 for one passage of Scripture saying that Sunday or the First day of the week is the Sabbath or in any sense a sacred day.

If we are wrong, kindly set us right. We desire the truth.

Very respectfully,

J. T. DAVIS.

196 North Street, Riverside, Calif.

CHINESE GENERAL BUYS BIBLES

Word has just been received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency.

It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China today. It indicates that apparently Chinese opposition is not against the Bible.

These Bibles and Testaments are to be furnished in full leather and half leather, gilt binding and are to contain at the request of General Chang a personally inscribed presentation statement written by the general himself. The cost of the order will be about six thousand Chinese dollars. —*Issued by the American Bible Society, Bible House, Astor Place, New York City.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

OUR PROTESTANT HERITAGE

THE BURDEN OF EVANGELIZING THE WORLD
RESTS ON PROTESTANTS

A book of more than ordinary value appeared three years past. It is entitled, "Our Protestant Heritage." The book is published by the Methodist Book Concern, New York, and it contains three sermons or addresses by Rev. W. Wofford T. Duncan, D. D., pastor of Emory Methodist Episcopal Church, Pittsburgh, Pa. That which brought out these discourses is described in the preface as follows:

"These sermons were suggested by the publication of sixty-five paid advertisements in Pittsburgh daily newspapers announcing Roman Catholic views of Christianity and the church and discussing questions in dispute between Romanism and Protestantism. Protestant rebuttal by the same method of paid advertising was, to a limited extent, and after great hesitancy, published by one newspaper and refused by another, that other also discontinuing the Roman Catholic advertisements the moment Protestants attempted reply."

The secretary's attention was called to the book by what Bishop William Burt of the Episcopal Church said about it. The *Christian Advocate* quoted him as saying, "This little book ought to have a wide circulation especially among our young people. It ought to be in every Sunday school library and in all our study and reading courses, because it gives in clear chaste language the subtle errors of Romanism and the fundamental truths of our Protestant faith for which our martyrs died. It is the best up-to-date treatise on this subject in brief form that I have yet seen."

The first discourse is entitled, "The Intellectual Heritage." The author says, "The central truth on which it rests is the right of private judgment; that is, the right of every man to think as profoundly as he may and as independently as he will upon every question of life, including the most

important of all themes, namely, religion." This right Romanism denies as is shown by quotations. Pope Benedict XV says, "No private person, either in books or daily papers or in public speeches, has the right to act as a teacher in the church. It is well known by all who is the one to whom God confided the magistracy of the church; let then the field be free for him so that he may speak when and how he thinks suitable to speak. It is the duty of all to listen to him with obsequious devotion and to obey his words." The Catholics say they only deny the right of private judgment in matters of religion, but Dr. Duncan shows that this means denying the right in everything, as religion is inseparably related to everything. The Protestant system he says is like an advocate pleading before a jury, the preacher being the advocate and the congregation the jury; while the Catholic system is like a general and his army, the priesthood being the general and the membership the army which is expected to obey the general's orders without question.

The subject of the second discourse is "The Moral Heritage," and this Dr. Duncan says is liberty of conscience. Protestantism declares and is built upon the truth that every man not only has the right to think for himself, but that having done this he has the right to follow the dictates of his own conscience so long as he does not trample on the rights of others. This Romanism denies. "Liberty of conscience is liberty of perdition"; "Freedom of worship is in itself an evil," say Catholic authors. Dr. Duncan admits that Romanism urges its members to follow conscience, but shows that it must be a conscience which receives its light from the Catholic Church, not from independent thinking or the Bible. "Devivier, speaking of liberty of conscience, liberty of press, liberty of education, says, 'They are false in principle. The Catholic religion alone is true and binding upon all men, and this religion is identified with the Catholic Church.'" Obedience to the church is a supreme duty; before it private judgment, conscience, and the Bible must pale into insignificance; the end justifies the means.

The third and last discourse Dr. Duncan calls "The Spiritual Heritage" and defines this heritage as the right to approach God directly for counsel, comfort, assurance,

forgiveness, guidance, and power. This right Romanism does and always has denied, as is known to any one at all familiar with the Protestant Reformation and the teaching and claims of the Catholic Church. In the first paragraph Dr. Duncan says, "As the right of private judgment underlies the intellectual heritage of Protestantism, and liberty of conscience the moral heritage, so the right of direct access to God is the foundation stone of our spiritual heritage. If we believe that man can approach God directly and that no human intermediary is necessary for the fullest intimacy of the soul with God; if we take the words of the text (1 Timothy 2:5) to mean what they say and permit no interpretation which would justify a human priest coming between the soul and the divine Christ, then we have no need of the elaborate system of spiritual ministrations which the Catholic Church provides. The confessional, penance, extreme unction, purgatory, as well as the Roman attitude toward the use of the Scriptures, all rest upon the theory that man needs a human intermediary, that he can not know God satisfactorily if he approach him directly, and that the divinely appointed way is by means of a human priest who is clothed with divine authority to pronounce forgiveness of sin and to decide whether or not the soul has reached a state of acceptability with God. Protestantism rejects this view. She holds that a man can and should come into direct and immediate relation with God—that Jesus Christ is the one Mediator and that he is qualified to be such because he is God incarnate."

While these are the three things which the author of the book makes prominent as the Protestant heritage, there are very many valuable side-lights brought out in the discussion. The primary object of this article is not to get others to read the book, though Bishop Burt was right when he said, "It ought to have a wide circulation"; neither is it to show how un-American is the whole Catholic system, though Roosevelt stated the case fairly when he said, "The Catholic Church is no way suited to this country and can never have any great permanent growth except through immigration, for its thought is Latin and entirely at variance with the dominant thought of our country and its institutions." The principal object

is not to emphasize our great heritage as Protestants, as worthy as that would be. The principal thought in mind is the bearing of the truths brought out in the book on Christian missions and world-wide evangelism. Three points at least should be noted in this connection.

1. It is the embodying in life and human institutions of the principles which Dr. Duncan calls "Our Protestant Heritage" that has made possible our civil and religious liberties and all the advance of the last four hundred years.

2. The world owes these achievements to Protestants, and every inch of advance has been gained by a life and death struggle with Romanism and the principles of Romanism.

3. The completion of world evangelization still rests upon Protestants, the ones who have made possible the progress of the past. The Catholic Church has not changed at heart. As a matter of expediency she has changed her conduct in some countries, but her nature and her purposes are the same, as can be seen by her conduct in many lands. The countries in Europe and America where Romanism has had sway are more ignorant and immoral than Protestant countries. The Catholic Church was supreme in the Philippine Islands, but it is a history of shame. She has held Latin America in her grasp for four hundred years, but those countries are still in unspeakable degradation and heathenism. Three times before the day of modern missions, she planted Christianity in China only to be driven out by her irreparable mistakes. In the sixteenth century she had converts in Japan numbering several hundred thousand, and was finally crushed because of her unchristian conduct in meddling with civil affairs. As a result of this the doors of Japan were closed to the world's Redeemer for three centuries, as were the doors of China for the same reason.

We are not to think for a moment that there is nothing good in the Catholic Church, and much less that there are no good people. There is good in that branch of the Christian Church, and some of the best people in the world have been numbered in her ranks, just as there is good in any of the great religious systems of the world and good people connected with them. The thing we must grasp is that the world's

evangelization rests still upon Protestants. For centuries past they have borne the burden and carried the work forward at an awful sacrifice in blood and treasure. This work they must continue. They must not forget their heritage. They must not lose sight of their great mission. In the day of their prosperity they must not become careless and selfish. The world's culture and its resources are in their hands, and all earth and all heaven are calling upon them to complete the tasks so well begun through the centuries past.

Seventh Day Baptists form one branch of the great Protestant body; and they too must not forget their heritage. They must not lose sight of their great mission. In the day of their prosperity they must not become careless and selfish. The world's culture and its resources are in their hands, and all earth and all heaven are calling upon them to complete the tasks so well begun through the centuries past.

LETTER FROM CHINA

DEAR RECORDER FRIENDS:

Despite the word of Dame Rumor and the work of so-called antichristian forces, the Christmas season just past has been a beautiful one in many circles, and the hearts of many Chinese Christians have been warmed and renewed in the celebration of the Christ birthday.

Yesterday, a missionary of many years' experience, among them the siege of Peking in the Boxer year, was heard to make an observation, the substance of which follows: Notwithstanding the confusion, chaos, and disruption all about us, his heart has never been filled with so great a hope and expectation for China as now. He believes that China is surely coming to an acceptance of Christ, and that we are justified in watching with believing hearts to see the beautiful and wonderful way in which God is bringing this expectation to pass.

Surely it is no time to lessen our efforts nor to lessen the efforts of the Christian constituency at home, in sympathetic cooperation with the Chinese Christians to win their countrymen to Jesus Christ.

Our own Chinese Church had an interesting Christmas observance. In the afternoon of Thursday, there occurred the annual business meeting of the church, at

which there developed so much matter for discussion and decision that an adjourned meeting was called and held on the Sunday following Christmas. At six o'clock a bountiful meal of Chinese food was served in the schools—the women eating at the Girls' School and the men at the Boys' School. This was more largely attended than for several years, though it has for some time been an annual custom.

The Thorngates had come in from Liuho, and with us all of the Shanghai mission were present at the dinner.

In the evening at the church, the Christmas celebration went forward with remarkable quiet and good order. Biblical tableau, singing by the choir and other groups, a very well rendered recitation by a pupil from our City Day School, a song by representatives of the Zia Jau Day School furnished the first of the program. "Christmas among the Nations," given by members of the younger classes in the Girls' Boarding School, and a play by a similar group from the Boys' School brought the program to a conclusion. This was followed by the hour of gifts, at which the Sabbath school classes brought forward their offerings, one after another. Besides articles of material value, \$100 in money was contributed for the hospital, orphanage, the blind, and an industrial school, and other interests. One class gave a gift to the church itself. It was a generous pouring out of the possessions of the people.

On the Sabbath preceding Christmas we held a musical service with the added feature of a strong appealing sermon, given by an Indian Christian gentleman who has been spending some months in China, preaching a very searching, convincing Christian message. His talk that pre-Christmas Sabbath was upon the theme "Cowards or Heroes. Which Are You?" It gave balance to a service of praise which we missionaries felt to be most satisfying, and which we believe must have worked good in the hearts of the hearers, though no visible evidence may yet have appeared.

We had a good Christmas among us as a mission group. Some friends, Mr. and Mrs. Thompson (Mrs. Thompson, by the way, being a former pupil of Professor Esle Randolph's), with their four children, from Nanyang College, spent the day with us all. Mr. Sheldon of the same college,

was another guest. Destined to pass a lonely Christmas, as his family are spending the winter in India with Mrs. Sheldon's parents, who are missionaries in that country, we were glad to have him join our merry group. It was interesting to note that Mr. Sheldon's father was once the physician employed by Dr. and Mrs. Thorngate when they were living in Madison, Wis.

The day was extremely warm, so much so that the children, eight of them, ate their Christmas dinner on the porch, and we in the house had to have doors and windows wide open to be at all comfortable. All together, twenty-two of us sat around the Christmas tables.

At evening, which this year was not only Christmas night but also Sabbath eve, after a simple bread and milk supper, we sang Christmas hymns and carols. During this time the Christmas cake with its lighted red and green Christmas candles was brought in while we sang

"Hark, the herald angels sing
Glory to the new-born King."

to celebrate the baby Jesus' birthday. It's a custom our family loves to observe at Christmas. Little "Briar" Thorngate seems especially to enjoy it, and understands that Christmas really does mean Jesus' birthday. "But," he whispers, "God ought to blow out the candles."

With every good wish for the new year for you all.

Sincerely,

MARY R. DAVIS.

3-a Route de Zikawei,
Shanghai, China,
January 4, 1926.

THE JAMAICA ASSOCIATION

Reverends W. L. Burdick and C. A. Hansen,
Ashaway, R. I., U. S. A.

MY DEAR BROTHERS BURDICK AND
HANSEN:

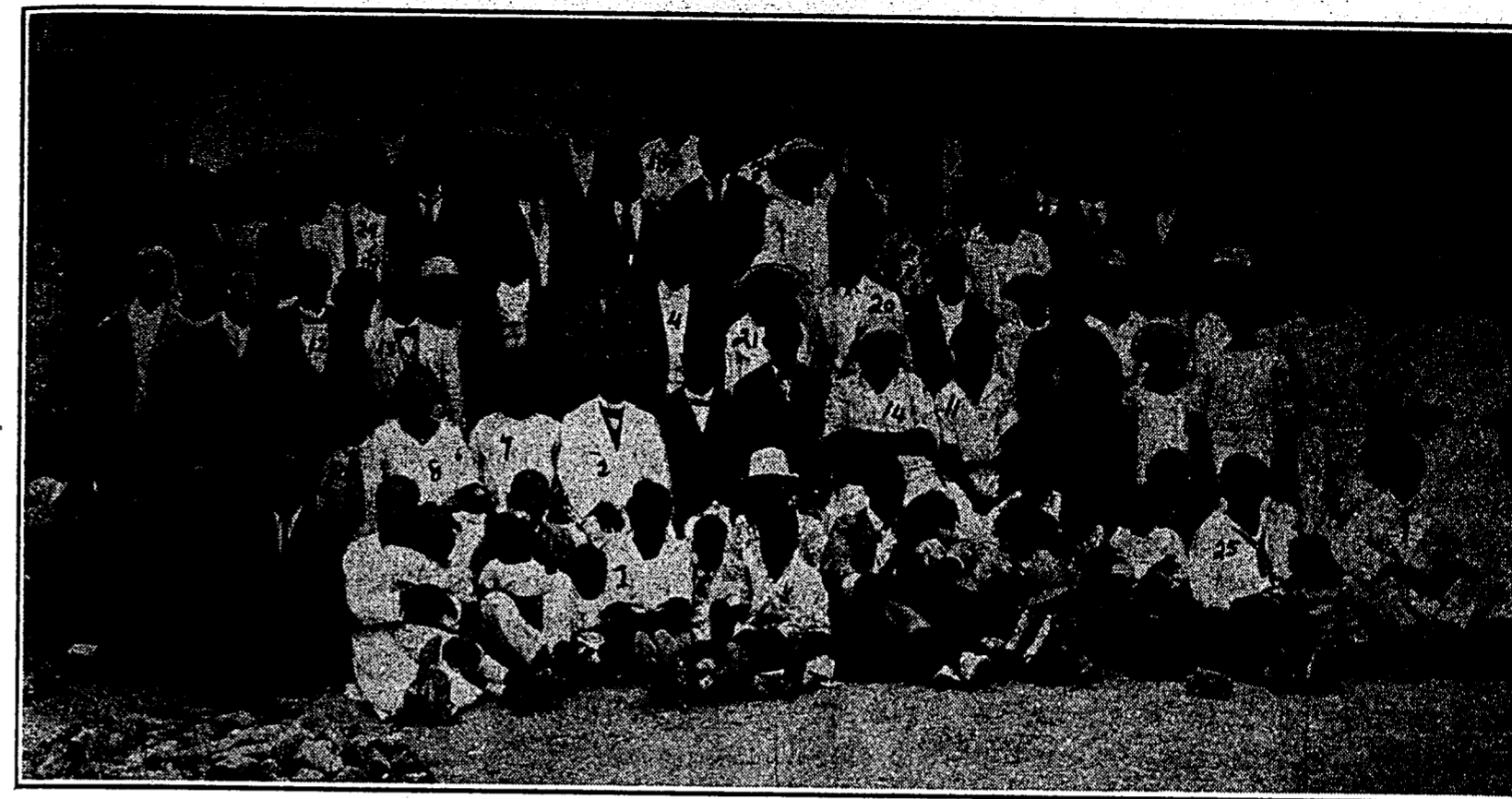
Allow me to wish you a happy and prosperous new year for your personal selves and for the good work in which you are engaged.

Well, our session convened on the appointed date. There were present from the churches forty-nine delegates. More could have been present, but owing to the financial depression throughout the island, a full

delegation from all the churches became impossible. We had a royal feast. There was not a single discordant sound in all the services and deliberations. The opening address was given by Evangelist C. M. Flynn, of Ballimonay. Circumstances had planned to keep him from the session. Two evenings before its beginning I got a letter from him stating that financial difficulties would not permit his presence, especially in traveling to the meeting. So I telegraphed him to meet me at a certain point on Thursday morning, which is sixty miles from Kingston. I then left Kingston on the missionary Apollyon, crossing the famous Mt. Diablo, and arriving at Petro in St. Anns, and returned to Kingston on time, making the last twenty-five miles—from Linstead—in thirty minutes. Thus our beloved Brother Flynn was able to be with us and to preach our opening discourse, which was so very appropriate and which was enjoyed by all. He struck the key note on the necessity of consecrating ourselves to Jehovah's service for the progress of his work. Sabbath, December 19, will long be remembered. We had a grand missionary meeting, when many of the church leaders and delegates gave cheering reports of their work. We had a full house, and its roof reverberated with the glorious songs rendered, especially "Faith of Our Fathers." It was sung by loyal-hearted Seventh Day Baptists. The assembly was happy in its new found faith.

Our business meeting began on Sunday at 8.30. The writer was re-elected president, and the secretary-treasurer remained as before. Two other departments were created, a general secretary for our Sabbath schools, and a president for the Christian Endeavor societies. The latter will undertake the organizing of societies in all the churches.

The president of the association read his report for the past year, which he summarizes as follows: 673 missionary visits, 506 sermons, baptized 17 souls, brought out 55 new Sabbath keepers, gave away 2,200 pages of literature, rode over 3,931 miles, started two church buildings, written several scores of letters, and edited the *Seventh Day Baptist Reformer* thrice during the year. Financially the year has been a stiff one, but our people are not discouraged. We have not even touched the goal



DELEGATES AT THE SECOND ANNUAL SESSION OF THE JAMAICA SEVENTH DAY BAPTIST MISSIONARY ASSOCIATION, DECEMBER, 18-21, 1925

(1) Little Ada (Scarlett); (2) H. Louie Mignott; (3) Evangelist C. M. Flynn; (4) Evangelist N. A. Edwards; (5) R. B. Mignott, leader of the Bull Bay Seventh Day Baptist Church; (6) C. E. Hunt, local elder of the Kingston Church; (7) Mrs. Julia Small, secretary-treasurer of the association; (8) Mrs. C. E. Smicle, representing the Post Road Church and member of the Advisory Board; (9) Evangelist L. A. Dalhouse; (10) Evangelist I. G. Davis; (11) Miss Ina Richards, secretary of the Sabbath schools of the association; (12) Robert S. Wilson, leader of the Bower Wood Church and member of the Advisory Board; (13) Elton Small, deacon of the Kingston Church and member of the Advisory Board; (14) Mrs. C. Malvaney, deaconess of Kingston Church and member of the Advisory Board; (15) Sam Mowatt, local elder of the Bath Church and member of the Advisory Board; (16) Victor Brown, treasurer of the Kingston Church and member of the Advisory Board; (17) Isaac Smith, leader of the Endeavor society of the Kingston Church; (18) Mrs. Minnie Griffiths, deaconess of the Kingston Church and treasurer of the Forward Movement; (19) Alexander Malvaney, deacon of the Kingston Church; (20) Evangelist Shadrach Finn, member of the Advisory Board; (21) Mrs. M. Whittaker, treasurer of the Linstead Church; (22) Sam Stewart, deacon and treasurer of the Guy's Hill Church; (23) Charles Stewart, treasurer of the Bath Church; (24) John Millis, treasurer of the Bower Wood Church; (25) Mrs. Jane Kelson, treasurer of the Pear Tree River Church; (26) Mrs. Rebecca Martyn, deaconess of Guy's Hill Church; (27) E. Hamilton, deacon of Linstead Church; (28) (little) Bruce Smicle; (29) Immanuel Anderson, leader of the Christian Endeavor society of the Bath Church; (30) Philip _____, leader of the Christian Endeavor society of the Lont-Hill Church; (31) Martel Small, secretary of the Sabbath school of the Kingston Church; (32) Albert Smith, assistant leader of the Christian Endeavor society of the Kingston Church; (33) John McDonald, local elder of the Guy's Hill Church; (34) Charlie Wiggan, usher of the Kingston Church; (35) Miss Delsina Schlyfield, secretary of Christian Endeavor society of the Kingston Church. Unmarked persons are delegates and loyal Seventh Day Baptists and some of their children.

set for our Forward Movement, with our little finger. We have only raised a few shillings above 7 pounds, which is in the bank. We had planned for the raising of 400 pounds. Had we been able to raise the 400 pounds, one-half would have been sent thereto; but we are at it still. We are determined in this year to make a decided effort for this.

We did not pass any new resolutions, for the old ones remained unworked, and we were not gathered to pass new rules and let that be the order year by year; but we lamented our impotency in not achieving the ends for which the old resolutions were adopted, and have readopted them and are determined to make them a living reality this year.

The matter of support of the work was well discussed, and each church leader and delegate pledged himself for better support of the Lord's work during this year. In our sermon on Sabbath, December 19, the Lord sent a message to the congregation on the necessity of supporting his work. Many were the confessions of unfaithfulness of withholding the Lord's portion, and all pledged for renewed faithfulness. Glorious was the time spent. All felt the mighty presence of God's spirit. Hearts were melted to tears, and new resolutions were made. All felt glad to be present at this session. With courage and new determination for a life of usefulness in Jehovah's cause, they left for their respective homes.

This letter is addressed to you and Dr.

Hansen, you who were sent to see the land. It would have done your hearts good to have been present at this gathering and to see the growth of the work and the spirit of charity that pervaded it. In order that you might witness the fruitage of your labors from the land afar, we have planned to have the picture of the delegates taken and sent you, that beholding, your hearts might rejoice and that your brethren who financed your coming here might be made glad, as they view the faces of these loyal sons of ebony who are valiant for the truths of Jehovah.

We anxiously look for another associational meeting, when we hope that you both may be permitted to be among us. We pray and labor to that end, and that the great Jehovah may preserve your lives thereunto.

We have started our Week of Prayer in harmony with the program sent us. It is certainly a grand opportunity to be thus engaged in prayer at this season. Beginning on Sunday in our homes in Kingston, we gathered ourselves at the tabernacle on Monday night, and since then there is a wonderful spirit of consecration witnessed among our people. Many strangers are with us and have participated. In these things we give thanks to the great Jehovah.

Some time ago you discussed the matter of sending us a small tent. It is more than a necessity at this time on this field. "Tarry not till the morning light," lest, "some mischief will come upon us; now therefore come," send us that tent, "that we may go and tell the King's household." Remember that, "The King's business requires haste," and that he has great and urgent business in these parts to perform. We must get the people together to set the truth before them ere they be engulfed in the floods of error.

We thank your people for all that they have done for us in the past. We thank the Tract and Missionaries societies for their help in every way. But it is written in the law, "The poor shall never cease out of the land." Deuteronomy 15:7-14; and in the Gospel, "Ye have the poor always with you," Matthew 26:11. And we are the poor; but it is further written, "The poor useth entreaties," Proverbs 18:23; and blessed is the man who considereth the poor. God bless you all, dear brethren. I am of

good courage in the work. We hope the good reports during this year of the success of the work shall make you rejoice.

Remaining your brother in the conflict,
H. LOUIE MIGNOTT.

12 Hitchen Street,
Kingston, Jamaica,
January 3, 1926.

This sabbatic principle, born of God, this idea of consecrated time and consecrated rest, has ever been a powerful force in civilization. Even those who keep another day claim that the Sabbath idea comes through the weekly cycle and the seventh day of the Bible. This Sabbath idea, even when attached to another day, has done something for the world. But no man can estimate the infinite loss the generations of earth have sustained by forsaking God's holy day for a pagan substitute. The authority of Jehovah does not attach to any other day of the seven. No other day can stand for him in his own plan for soul-culture, and human authority is all too feeble to beget profound respect for any other.

As the years go by in a world fast becoming sabbathless, and as pressure of work and business strains increase, men will more and more come to need the Sabbath. And less and less will the advocates of another than God's day be able to help the masses. Spiritual Sabbath keeping is fast becoming a thing of the past, and Christian people, almost distracted, are wondering what the end will be. Many are anxiously seeking a remedy.—T. L. G.

The International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19, is very fortunate in having a definite promise from President Calvin Coolidge that he will give the address on Thursday evening, April 15. President Coolidge's vital interest in religious education is well known. Delegates to the Birmingham Convention will eagerly anticipate his message.

The several governors of the Southern States are heartily endorsing the Birmingham Convention. It is expected that it will be the greatest convention for Bible school workers ever held.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

XIV

DEAN J. NELSON NORWOOD, PH. D.

RELIGIOUS EDUCATION

Not the least useful of the by-products of the great conference was the series of reports prepared by the commissions and sub-commissions appointed by the conference as a method of getting ready for the discussions at Stockholm. The reports of the American sections of these commissions, as I have had occasion to testify before, are especially useful, comprising what amounts to a survey of present conditions in America in a wide field of human interest. Speaking of certain current aspects or objects of Christian education in this country, one of these reports, among other things, notes: "(3) The lifting of the Christian life above the level of habit and custom to the level of intelligence. This includes the intelligent understanding of the Church's own convictions, as these are grounded in the life and teachings of Jesus; the discovery of new truth and the understanding of the witness of the Spirit in the life of today; the application of Christian principles to the ever-new problems of changing civilization; the training of Church members to render intelligent and effective service in the various fields of their opportunity; and the creation and maintenance among folk generally of a sound, true, and effective public opinion." You will doubtless agree that this expresses very well some objects of religious education.

In this brief report of the sayings and publishings of the Stockholm Conference on this subject, I shall confine myself to two items—items which on the whole perhaps have been most misinterpreted or most ignored. They are well brought out in the document quoted above.

The first is the problem created in American moral and religious education by the almost complete secularization of the pub-

lic schools. This was not intended but has been an unconscious, unintended outcome. Several causes have conspired to produce it: Public responsibility for the school from the kindergarten up through (in some states) the university; the principle of religious freedom expressing itself in the prized American idea of the separation of Church and State. "Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place. The result of nearly one hundred fifty years of this process has been to strip the public schools almost completely of direct religious teaching and religious worship." One other prime cause of this undesirable state of affairs is that we are too widely separated religiously, and hold our differences so tenaciously and so emotionally. The differences represent to us sacred values, and if we are to co-operate educationally so completely as to do our educational work through the instrumentality of the State, we can succeed in such a co-operative enterprise only by agreeing to leave out of the scheme this subject with such divisive power. It may be necessary to say, for the benefit of some of my readers, that this problem would still exist if there were not a single Roman Catholic in the country.

The second is the problem created by the narrow instructional program of our Bible schools ever since they were started. The fact has been intensified by the adoption, in 1872, of the International Uniform Sunday School Lesson system. The Bible schools have been tied down to a study over and over again of biblical material that could be adapted to all ages represented in the schools—or at least which it was attempted to make applicable. This program made it impossible that "pupils studying these lessons gain any understanding . . . of the history of the Christian Church; the place of Christianity and Christian leaders in medieval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday prob-

lems of personal morality and social justice. It is tragic that the public schools should omit these matters; and then that the schools upon which the churches have relied to teach religion should neglect them as well, limiting themselves simply to the interpretation of scattered biblical narratives."

Then again, while the public schools have been developing the method of correlating learning by reading and talking, with learning by doing, the Bible schools have not followed. They could not. Hence the doing side in religious and moral training has been taken over by a host of independent organizations and the unified job of the Bible schools has been divided and has suffered by the process. We are all familiar with these organizations—boys' clubs, girls' clubs of all sorts, the Christian Endeavor, Boys' Brigades, Boy Scouts, Girl Scouts, Campfire Girls, Knights of King Arthur, King's Daughters, etc., etc. Hence "there is duplication, overlapping, and competition, on the one hand; and on the other, failure to provide fully for all ages and sexes."

Nevertheless the report is hopeful. The old Bible school has been a tremendous constructive factor in the moral life of the world in the past, and if it is not as efficient now as it might be, thank God we are awakening to the situation. Some of the best minds of our time are at work on the subject, and already promising experiments like graded lessons, the week day religious school, the Vacation Bible School are heralding the dawn of a better day.

THE COLLEGES AND RELIGIOUS LEADERSHIP

A DISTURBING PROBLEM AND THE STEPS WHICH ARE BEING TAKEN FOR ITS SOLUTION

Not long since the writer received from an experienced and well trained pastor of the Middle West a communication from which the following paragraphs are quoted, because they present the problem in a concrete fashion and straight from the field:

THE LACK OF KNOWLEDGE OF THE BIBLE

"Our attention is often called to lack of knowledge of the Bible shown by college and high school students. That there is this lack of knowledge anyone who has had dealings with them can testify. But who is to blame for this lack? Are the students alone

at fault or does the major blame rest elsewhere?"

"The records show that the majority of college students come from Christian homes, that they are members of our Sunday schools and churches. This being so, are not the home and the Church rather than the student to be blamed?"

"Forty years' experience in the Sunday school as a scholar, teacher, or pastor, in a number of towns and several states convinces me that one can be a regular attendant for years in most of our Sunday schools and at the end of that time have very little real biblical knowledge. The graded lessons are improving the situation somewhat, but there is need of a much further improvement.

"The average Sunday school in its instruction compares very unfavorably with the public school. I am well aware that the church school has many limitations not shared by the public school. In most of our Sunday schools we have to do the best we can with teachers who are willing to teach, however poorly qualified, rather than demand all who teach to have had some special preparation for their work.

"We hear much about religious education. But who is to carry it on in most of our churches? I doubt if there are half a dozen ministers in our presbytery that are qualified to conduct a church school. We had no preparation for it in the theological seminary. We deplore the lack of knowledge of the Bible in our young people but what is to be done about it? The week day religious instruction movement meets with our approval, but who is to conduct the school? The average minister is not qualified nor does he have the time that he is sure of in which to do so; a funeral or some other necessary thing may at any time take the hour set apart for that instruction."

ANOTHER VIEW: NO THEORY WILL WORK WITHOUT COMPETENT WORKERS

Such is the problem from the strictly practical point of view of a working pastor. But there is another point of view. In one sense it is not less practical. In another sense it has to do with the carefully worked out theories of educational experts. It is summed up in the words of another pastor, and he speaks for many others when he says, "We have a beautifully worked out

theory concerning what must be included in well rounded religious education for all ages, but where are we to find the men and women who can make the theory workable?" He was not intending to criticize the educational theories as such, but he was convinced that they simply would not work themselves—as, of course, they won't—and that therefore they are impracticable until we have a leadership capable of making them work. The truth of this position must be admitted. We need always to keep our theories and our ideals ahead of our practice, or we will make no progress; yet it is true that the most perfect knowledge of what should be done and how it should be done is of little avail unless we have the workmen to do the task.

Another minister points out that the very best laid educational plans are now workable, when they are workable at all, only under somewhat exceptional conditions. He says that it is only in the large, strong churches that it is possible to carry out the plans which are put before the church, for those plans require one of two things—either a sufficient number of highly trained volunteers or else sufficient income to employ special workers, and few churches are financially able to follow the latter course. Indeed, the minister first quoted also wrote, "The only solution that I can see is for the church to have more than one paid worker. At present but few of our churches can do this." That is true; but something else is also true: Even the churches which "can do this" yet can not do it because, though they are able to support additional workers, they are not able to find leaders with the training needed.

THE COLLEGES ARE BEGINNING TO MEET THE NEED

It is because we are facing just this problem that our colleges are putting forth new effort to provide just that training which will give back to the churches the kind of leadership which, either through part time voluntarily given or through whole time paid service, is essential to the development of the comprehensive educational program of the denomination. This, of course, colleges ought always to have done, without leaving other things undone; yet there was a long period during which the prevailing idea in educational circles was that religion and

education had little if anything in common. During that period anyone who cried out against the prevailing notion was a prophet without much honor. "Secular education" actually dominated the educational field, and public institutions "set the pace" to which others were forced to adjust themselves in order to maintain academic standing. Such subjects as are now included under the term "religious education" had no academic rating.

Happily, the conditions just briefly described have undergone an almost revolutionary change—especially since the war. The educators connected with our public educational system are today sounding as loudly as anyone—possibly more loudly than the churches—the need of religious education. Even the study of the English Bible, when up to proper academic standards, is generally acknowledged—sometimes even by state universities—as worthy of academic credits. This being true, it is certainly an opportune time for the Christian colleges of the nation to place larger emphasis upon that part of the whole cultural process that we call "religious education," and especially to send forth leaders who are well equipped to develop the program of religious education.

Just this our colleges are doing more adequately than for a generation or two; and, what is more encouraging, many of them are taking steps to exalt this phase of education to its rightful place, so that it shall be no mere appendage but of equal rank with any other phase or department. An article of this character is not the place to go into detail with figures, but it is worth while to remind Presbyterians that their own colleges have made great progress in this respect and are prepared to make much greater progress as rapidly as the needed funds can be secured. Ten years ago our Presbyterian colleges reported only about \$300,000 of Bible Chair endowment, the greater part of this belonging to just a few institutions. Now there is five times that amount of endowment—over \$1,500,000—and we have over sixty college teachers giving whole time in Bible departments. Practically all of our colleges require for graduation at least eight semester hours of work in these Bible departments, and they offer the student much additional work.

(Continued on page 274)

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

If I could know the agony of pain
In which my brother wrought, yet gave no sign,
His bungling work would take on graceful shape,
And glory would illumine every line.

If I could know the heartache bravely hid
Beneath the smile of courage, day by day,
I'd not withhold the kindly deed and thought
To cheer my friend upon his lonely way.

If I could know the struggle to do right
Of that poor fallen one so sore beset,
Not "Shame," but "Bravo," would I cry to him:
"Thou fightest foes whom I have never met."

If I could know the longing pressing close
Beneath derision's sneer at holy things,
A friendly hand I'd stretch across the gulf
And know the thrill which world-wide kinship
brings.

And I can know! Come, Son of man, divine,
Flood all my soul with sympathy benign,
Until my very life is love imperaled,
And pulses with the heart-throbs of the world.
—Selected.

RELATING EUROPEAN IMMIGRANTS TO AMERICAN CHURCHES

Constantly our attention is called to the shrinkage of the world. In these days nations as well as states are neighbors. Russia and Poland are not far from America. In the olden days up-to-date pastors whose members were moving to another city wrote to the pastor of their faith in that city advising him of their coming so that a welcome to the fellowship of the church would await them.

Of late the welcoming hands of the Church are stretched farther. European countries are as near us today as adjacent states were yesterday, and American pastors are being advised to be ready to welcome members from European churches to their folds.

Among the best methods of connecting up these newcomers to America with their own churches are those planned and operated by the Home Missions Council and the Council of Women for Home Missions through their "Bureau of Reference for Migrating People."

Instead of waiting until the immigrants

reach America and hoping that then they will make themselves known to the pastors of churches of their faith, the work of connecting up begins in Europe as soon as their passage is booked. Approximately eight hundred names of immigrants sailing for America are sent every month to pastors of American churches.

As a result a glad hand of welcome to the churches of their choice awaits these strangers at the end of their journey and they find to their amazement that some one knows their names, how many children they have, and what they hope to do. Best of all they discover that some one is interested in helping them to make a home and friends in the new land.

An unusual type of co-operation is being employed in this comparatively new method of work. It begins with a special worker at Ellis Island, who reaches one hand in the direction of Europe for information regarding immigrants who are sailing, and the other toward the welfare workers at Ellis Island and the secretaries of the various mission boards in New York who are co-operating. Next in line are church federations and church officials in every state in the union and pastors and rectors to whom the names of Protestant immigrants are sent.

Now in every state Protestant pastors are co-operating heartily in the plan, and are reporting their approval of it as the following extracts from letters, received from pastors to whom names have been sent, indicate:

"I am impressed with this method of keeping in touch with the new arrivals in our country. I think this family will come into church life as a result."

"Were surprised and quite pleased to find the church followed them with her motherly interest."

"I think this is a fine procedure and I will be very glad to look after any references here."

"They seemed very appreciative of the attention and promised to associate themselves with our church work and life."

"These people assured me that they greatly appreciated the kindness and helpfulness of your representatives."

"Member of Methodist Church and had letters of introduction to local pastor; gave necessary information to put her in touch with him."

"Catholic family. They appreciated visit. He has found a church home in a near-by Catholic Church. We are calling to the attention of Father Butler (a fine Catholic man) all we know of this family and asking him to co-operate in obtaining him employment. The fact that he is

a Catholic does not prevent our attempting to secure employment for him."

The experience of one Scotch girl shows in a very concrete way the type of helpful work being accomplished.

She started out from Scotland to marry a man in the "Promised Land" expecting to go with him to settle in Pennsylvania. When she was leaving, her minister said, "Lassie, you must have a letter. It will help you on your way. I have a printed form here of the 'Bureau of Reference' to churches in the United States."

Giving little thought to the letter, Mary stowed it away in her purse. All went well until she reached Ellis Island. Here there were legal difficulties delaying her admission. Long weary hours she waited in the detention rooms, not knowing whether her fiance was coming for her or whether she was to be deported.

But on the second day after Mary's arrival, a Christian social worker at Ellis Island sought her out. The worker had received through the Bureau of Reference a notice in the mail from Mary's minister back in Scotland and from the port chaplain at Liverpool. Mary remembered her own letters. Church greetings and credentials were exchanged.

Through this worker of the church many personal services and special comforts were given to lighten the tedious hours of waiting, and a systematic effort was made through the facilities of the Social Service Department to locate the fiance and to expedite the adjustment of Mary's difficulties.

The government telegram to the fiance had failed to reach him because of change of employment and address. After some persistent tracing, he was located. He immediately came to Ellis Island, greatly relieved of a burden of anxiety.

Through the assistance of the Ellis Island worker, Mary was soon able to leave under the proper guardianship. The necessary safeguards in agreement with the government regulations for girls coming to America as brides, were promptly complied with. Accordingly she was discharged to the custody of the Social Service worker, who took her and her fiance to the court house for their marriage license and arranged for a duplicate of license to be filed with the immigration officials. The worker also conducted them to the chapel of a near-by com-

munity house where the ceremony was performed by a minister. Their hearts were filled with gratitude as the worker bade them "Good-bye" on the train.

When the young couple reached the new home community in Pennsylvania, a group of friends were waiting for them at the station. "We've been looking for you," they cried. "We had a telegram that you were on your way. Welcome! and happiness to you!"

The minister of the local church called upon them in their new home. He had received notice of their arrival through the Bureau of Reference. In the days that followed, these young people became staunch members of the church, loyal and dependable in their support of all its enterprises.

Church ties had become "Hands across the Sea."—*Best Methods, in Missionary Review of the World.*

WOMAN'S BOARD MEETING

The Woman's Board met in regular session at the home of Mrs. M. G. Stillman, on February 1, 1926.

The president, Mrs. A. B. West, called the meeting to order and read the first fifteen verses of Psalm 86. Mrs. A. E. Whitford offered prayer.

Members present: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. E. B. Shaw, Mrs. E. E. Sutton, Mrs. J. F. Whitford, Mrs. M. G. Stillman.

Visitors: Mrs. Emma Landphere; Miss Lottie Baldwin.

Minutes of the January meeting were read.

The treasurer reported receipts \$409.90; disbursements \$189.50. The report was adopted.

The treasurer's quarterly report was read and adopted.

The corresponding secretary reported literature received from the Institute of Social and Religious Research, a report of the conference held at Johns Hopkins University, September 17-20, 1925. The one hundred ninth annual report of the American Bible Society; and a printed "In Memoriam" of James Ward, president emeritus of the American Bible Society, were also received.

Letters were received from Mrs. C. D. Coon, Riverside, Calif.; Mrs. H. R. Crandal, of New York City; Mrs. Jay S. Brown, of Brookfield, N. Y.; Mrs. N. Wardner

Davis, of Salem, W. Va.; Mrs. R. J. Severance, of Marlboro, N. J.; Mrs. Darwin Maxson, of Gentry, Ark.

Fifty-four letters have been sent out by the secretary.

It was voted to renew the subscription to *Missionary Review of the World* for Doctor Grace I. Crandall.

A letter from Miss Fucia Randolph was read by Mrs. A. E. Whitford and discussed.

Mrs. A. B. West read a letter from Miss Ruth Phillips about the program for the Woman's Hour at Conference and it was considered.

The board adjourned to meet with Mrs. J. F. Whitford.

MRS. A. B. WEST,
President.

MRS. M. G. STILLMAN,
Secretary pro tem.

COLLEGES AND RELIGIOUS LEADERSHIP

(Continued from page 271)

THE CHURCH MUST AID THE COLLEGES TO DO THIS WORK

That is a great gain, but it is not all by any means. Several of these colleges are now so organized that, with just a little more money to pay professors, any student could major in religious education and graduate with a record of as much as thirty college hours of work in that department. Three of our colleges are now seeking to secure funds with which to meet a munificent offer of \$50,000 to each, provided they meet the conditions by the end of next March. If they succeed—as they certainly will if Presbyterians in general appreciate the importance of the work—each of these colleges will have an endowment of \$150,000 for a department of religious education, the three together having more endowment for this purpose than was held by all of our colleges together only ten years ago.

Of course, some of the leadership we so badly need in the field of religious education may be provided in other ways, just as we have a few outstanding ministers who never had a college training or who came from other churches or other lands. It remains true, however, that our main hope for the production of such a leadership is the Presbyterian college. This being true, there are two things we ought to do. One is to encourage our colleges to see their obligation

to supply the need. The other is to make it possible for the colleges to do what ought to be done by providing them with the necessary capital.—James E. Clarke, D. D., in *The Presbyterian Magazine*.

WAR IS NOT RESPONSIBLE FOR HEROISM

War is no more the mother of heroism and patriotism than the rattlesnake or the mad dog from which the endangered child was rescued could be praised as the worthy parent of the hero that fought them. The world is moved to reverent and adoring admiration of the self-sacrificing Savior on his accepted cross, but it can not praise the sins that drove the nails in his hands and feet. No more is it right, while with profound and appreciating gratitude we scatter the beauty and the perfume of our flowers over the dust of our dead soldiers, that we should praise the war in which they gave their all. The time has come to take the position that war is no longer a thing to be respected, that it and its promoters are in the same class with slavery and slavery advocates, with drunkenness and breweries and distilleries and saloons. When that sentiment is sufficiently diffused among the nations it will be difficult for hotheaded and impulsive premiers to get the popular backing necessary to make war.—Dr. George Luccock.

FAULTY MEMORY

Lord Balfour has a bad memory for faces. He once went into a Bond Street shop for a cup of tea.

On leaving he presented the waitress with a fairly substantial tip, which the girl acknowledged with a "Thank you, Mr. Balfour."

He looked up in surprise, regarded the girl attentively for several seconds, and then asked her how she had recognized him.

"Oh," she replied, with a smile, "I was parlor maid at your house for seven years."

That same evening in the House of Commons a colleague of Mr. Balfour started to chaff him about the incident.

"Why, how on earth did you get to know about it?" asked the bewildered statesman.

"Well," was the reply, "I happened to be sitting right opposite you at the same table, only, of course, you didn't recognize me."—*The Continent*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

JESUS AND CROSS-BEARING

Christian Endeavor Topic for Sabbath Day,
March 20, 1926

DAILY READINGS

Sunday—Daring danger (John 16: 1-4)

Monday—Sacrificing self (Matt. 18: 7-9)

Tuesday—Patience in suffering (1 Pet. 3: 12-17)

Wednesday—Stephen's cross-bearing (Acts 7: 54-60)

Thursday—Patience under reproach (Ps. 44: 13-22)

Friday—Paul's crosses (2 Cor. 11: 21-33)

Sabbath Day—Topic: What does Jesus mean by cross-bearing? (Matt. 16: 21-28; John 10: 11-16)

"They that can take the cross cheerfully on their backs will find it just such a burden as wings to a bird or sails to a ship."—*Salter, in The Endeavorer's Daily Companion*.

THE DIFFICULT LIFE

Let me earnestly appeal to you, young people, in your own lives to hold on to the idea of heroic service, to live "the difficult life." You are retrograding and losing ground when you find nothing hard to do for Christ and attempt no hard thing for him. If it has become easy to say your verse in meeting, then do the difficult thing and give your personal testimony. If personal testimony is easy, do the next difficult thing and throw yourself into the work of some committee that takes time and strength and energy. The man or woman who never does a difficult thing for Christ's sake will just as surely become a weakling with soft and flaccid spiritual muscles as the would-be athlete will become "soft" who never takes any hard physical exercise.—*The Francis E. Clark Year Book*.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." Cross-bearing means self-denial. When one becomes a follower of Christ he has to deny himself certain

worldly things which would hinder him from serving the Master. It is very difficult for many people to do this, and there are some who are unwilling to make the sacrifice. They wish to become Christians, yet can not give up certain worldly pleasures. Jesus does not want such service. He wants *whole-hearted* service. We must make a *complete surrender* if we would follow him.

And what is our reward? He said, "To him that overcometh I will give a crown of life." Our reward for complete self-denial is eternal life. What greater reward could we expect? Young people, are you willing to do this and say, "Jesus, I my cross have taken, all to leave and follow thee"?

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, March 20, 1926

ANSWERING THE CALL FROM THE LAND OF CHRIST. ISA. 54: 11-17

A DAY IN ARMENIA

Little Thomas made his way slowly up the hill toward the orphanage. It was his second trip that day. The first had been without success, and he had little hope of a better outcome for the second.

As he walked, he thought. High up in the skyline on his left, he knew, although he did not raise his eyes to it, there was lifted the giant peak of the mountain. He tried vainly to piece together such Bible lore as he could remember. This came to him mainly from the days when they had a minister and from stories his mother had told him.

He knew that the mountain was called Ararat, and that on it the ark of Noah rested when the waters of the flood abated. But he had mistakenly allowed his mind to center all the Bible stories about this mountain. It was here, he thought, that Moses had received the tables of stone with the law written by the hand of God. It was here that Jehovah had fed the people with living manna. His lips melted at the thought of it. Here it was too, he thought, that a wonderful Man had broken bread and fed a great multitude. Why couldn't men do such things today? Little Thomas knew

that he was named for one of the disciples who sat there that day and ate of the loaves and fishes. The story of that disciple was familiar to every Armenian boy and girl—how he had had his doubts overcome, and had finally come to this very country to preach, and had started the Armenian Church. Perhaps if men had more faith today, more could be accomplished. So as he walked along he muttered a prayer, laying particular stress each time on a phrase that had reference to "our daily bread."

Not that little Thomas felt hungry. He had been so long on the verge of starvation that he had lost almost all feelings of any kind. But he knew that the weariness of his limbs, the cramps in his stomach, and the dizziness in his head would be removed if he could find some kind of nourishment. There had been a time when his father was living, that they had had plenty to eat. Then for a long time he and his mother had lived on whatever they could find. Sometimes it was weed seeds, or leaves, or roots, eaten raw or boiled in a pot.

Then one day his mother had been taken from him by violence. It was not unforeseen, as such things were of frequent occurrence. He had made such a protest as his feeble strength would allow, but the soldiers of the Sultan are brutal as well as unprincipled and think nothing of striking a ten-year-old boy—and small for his age at that.

She had told him what to do, so the next day he started out from their village. On passing by the burying place, he noticed that one new mound had been heaped up. On and on he went till his goal was reached—the city with its newly founded orphanage. There he saw boys dressed in real clothes, not just rags. Some even had shoes on. They were marching. They called themselves Boy Scouts. At their head walked a man who bore the flag of the United States of America!

We have said that his first trip to the orphanage was a failure. He had been told very kindly that they were providing for all the boys that could possibly be accommodated, till more funds should come from America. But now he was trying again, as he felt that the wearied body could go not much longer before it must lay down its burden of life. Then, too, there seemed to be forming in his mind an answer to his

muttered prayer. It carried in the background a mountain, but in the foreground a striped and starry flag, with the tramp of eager boyish feet.

This time the voice, still kind, said, "Come in." He followed down the path behind a pair of shiny shoes and leather puttees. He dared not look higher, but he trusted the voice and that was enough.

Inside, the same voice read to him the following letter: "Dear Sir: Our little Christian Endeavor society of ten members, located in —, U. S. A., has decided to adopt an Armenian orphan. Will you please send us his name, and pictures taken both before and after being taken in hand by the orphanage?"

"Have you ever had your picture taken? No? Well, look up here a minute, then. All right, camera, shoot!"

CHRISTIAN ENDEAVOR NEWS NOTES

ALFRED STATION, N. Y.—Our newly organized Christian Endeavor society recently entertained the District Rally of Christian Endeavor Societies. A good program had been planned, and in spite of cold weather and icy roads there was a good attendance of young people. A shadow of sadness pervaded the room when it was learned that the young president of the union was unable to attend because of the death of his father the day previous. Perhaps from the sympathetic feelings of the endeavorers for their leader, there came forth a willingness on the part of each one to do his best; and though a number of speakers were absent, the discussions were well taken by the young people. Supper was served by the ladies of the church to about one hundred Christian endeavorers and intermediates, each table representing a different society. Songs and cheers followed by short talks from various leaders were thoroughly enjoyed by the older people, listening in adjoining rooms, not to mention the hearty enjoyment of the young people. In the evening a song service and a plea for the Clark Recognition Fund were followed by an address on "Our Young People—Their Problems, Present and Future," by the pastor of the Alfred Station Church.

—CORRESPONDENT.

INTERMEDIATE NEWS NOTES

BROOKFIELD, N. Y.—The Intermediate society of the Second Seventh Day Baptist Church was organized last March and has a membership of about twelve young people. The pastor, Rev. William M. Simpson, is the superintendent. The society meets regularly Sabbath afternoons at the parsonage.

Several socials have been held; the last one was especially enjoyed. Rev. and Mrs. Simpson entertained the society. Upon their arrival, some of the guests were asked to decorate the parsonage. They used the Christian Endeavor colors, red and white, in crepe paper streamers which were attractively festooned about the rooms. Christian Endeavor emblems were cut out of red paper to make centerpieces for the tables, which were lighted with red and white candles. The other young people were assigned different tasks in preparing the supper. This created much merriment as most of the young people were rather inexperienced in the culinary art. However, about ten o'clock a delightful supper was served consisting of chicken pie and gravy, mashed potatoes, waldorf salad, warm biscuits, chocolate loaf cake, and cherry jello, all of which were prepared by the intermediates. After the supper, the regular Endeavor meeting was held.

Much interest is being taken in the SABBATH RECORDER Reading contest.

An Intermediate orchestra and young men's quartet have been organized under the supervision of Mr. Simpson.

Christian Endeavor week was observed here. The Sabbath morning service of January thirtieth was placed in the hands of the intermediates, assisted by the juniors. The program follows:

Voluntary—"The Golden Trumpet," orchestra; Doxology and Beatitude, p. 33, in *Conventional Hymnal*; hymn No. 26; Psalm I by the congregation; demonstration, Junior C. E. memory work; song by the Junior society; notices; offertory solo by Kenneth Camenga; Scripture reading, Dana Worden; sentence prayers, the congregation standing; male quartet—"Let Every Heart Ring True"; Reading of C. E. pledge; hymn, No. 27; paper—"Whatever He Would Like to Have Me Do," Albert Rogers; paper—"To Pray and Read the Bible Every Day," Dorothy Worden; paper—"To Support My Own Church in Every Way," Lawrence Camenga; paper—"I Will Endeavor to Lead a Christian Life," Alonzo Brooks; hymn, No. 49; the Mizpah benediction; postlude—"Oro Pro Nobis," orchestra.

The annual business meeting of the society was held the evening of the sixth of February, at which time officers were elected and a constitution was drawn up.

DOROTHY WORDEN,
Correspondent to Recorder.

ALFRED STATION, N. Y.—On February 6 the Alfred Intermediates with their leader, Pastor Ehret, met with the Alfred Station intermediates. A new Christian Endeavor song was introduced and rehearsed several times; then the leader for the day, Eugene Van Horn, announced the topic, "What Does Christian Endeavor Mean to Me?" and told a little of the history of the Christian Endeavor movement. A picture of Dr. and Mrs. Clark framed in C. E. colors faced the boys and girls, and must have inspired them to attempt answers to the question, "How Can I Make C. E. Mean More to Me?" Pastor Van Horn and Pastor Ehret each told a story illustrating the point, and the latter drew some plain lessons for the young folks. After a truly "one hundred per cent" meeting, for every boy and girl took part, a large birthday cake with forty-five red candies marking the years, was presented; and while Miss Ruth Claire, the Junior superintendent, cut the cake, the children were each invited to earn a little to help the Clark Fund.

There was cake enough for each intermediate and junior present, and enough left to treat the older Christian endeavorers when they held their meeting at four o'clock. Now you can tell just how many attended our Union Christian Endeavor meeting on February 6, can you not?

—REPORTER.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR MARCH 20

Our sixth home mission study lesson subject is "Play." The aim is to help the juniors appreciate the privilege of play and to know some ways in which other children are deprived of it; thus to enlist them in the work of the Church, which seeks to give to every child a fair chance for healthful, happy play.

Devotionals—song, "America the Beautiful"; Scripture reading, Zechariah 8:1-8;

sentence prayers; song, "Fairest Lord Jesus."

Discussion of previous assignment (Games we play at home, in school, or on the playground. Which games do we like best? Why? What benefits do we gain from such games, aside from the enjoyment of them?) Draw out by questions some of the lessons they learn in playing these, such as fairness, keeping the rules, skill in doing things, learning to think and act quickly; and such benefits as healthful exercise and fun.

Have one of the juniors tell the story of "Why Tea-Kettle Changed His Mind," found on the Children's Page.

Discussion of story bringing out the value of play as illustrated by the story. Several years ago an investigation was made in Chicago in order to discover the causes of juvenile delinquency. Someone in looking over the records of the boys and girls which had been brought into court remarked, "Either I ought to have been arrested many times when I was a boy, or a lot of these boys and girls never should have been." In a majority of cases the trouble had arisen from playful mischief, without malicious intentions. Sometimes it was playing ball in the streets and breaking a window or hitting a passer-by. Yet in many parts of our crowded cities boys and girls have no other place to play than in the streets. Do you know of any boys or girls who have got into trouble in such ways? What is likely to be the effect upon a boy's attitude toward the law in such cases? There are also children in the United States who do not know how to play in a wholesome and happy fashion. The result is bad for their health, their physical growth, and their mental and moral development. The object of our child labor laws is to protect children against such early labor and to give them a chance for education and play. Tell the juniors about the labor laws of your state and what is being done to improve them. The churches are helping by mission playgrounds, play periods in Vacation Bible schools, gymnasiums, boys' and girls' clubs, Scout troops, etc.

Notebook work—On one page use the heading, "Disadvantages of Boys and Girls Who Do Not Play," and on the other, "Advantages for Good Play Which We Enjoy."

Poster work—Use pictures describing the heading "Good and Bad Play—Its Results." In each section have a picture of a child either well developed or undeveloped and pictures of children playing in the streets or in the country or playgrounds.

Future assignment—Give each junior an article of food, clothing, etc., and tell him to trace it back through the various stages of its development, to see how many people have helped to produce it through their labor.

Ashaway, R. I.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19: 24, 25.

The remarkable thing in these verses is the way in which Egypt and Assyria are given an honored place along with Israel. The prophet is leading in a tremendous change in attitude toward other lands. For the people of Israel had been wont to think of themselves as God's unique possession, a holy nation unto Jehovah. But in the last verse of today's reading we find that three typical names which had been applied to Israel alone are recognized as applicable to other nations also. It at last dawns on the prophetic consciousness that Jehovah can speak of Egypt as "my people," and Assyria as "the work of my hands."

Now we need to learn Isaiah's lesson, for our times are not unlike his. Isaiah helped his people to expand from international isolation or toleration to international appreciation. America, in its turn, is passing from a stage of national insularity. Are we to recognize that other nations have a real part to play in God's great plans for the world? Are we willing to think of ourselves as associated with any other peoples that we may together become a blessing to the earth? As we scan the news each day may we be given insight to see the sovereign hand of God in the unfolding history of the Assyrians of our day!

Whenever God's special blessing was conferred upon heathen, as, for example, when Elijah was sent to the widow of Sidon and

Elisha healed Naaman the Syrian, Jewish pride and self-conceit were wounded. Luke says, in this connection, that they were filled with wrath and would have cast him headlong from the city. The implication which stirred them up was the suggestion that God might turn from them to non-Jews, and it angered them. But whenever God has passed leadership on to humbler peoples, the same surprise felt by the men of Nazareth has been experienced. The Christians at Jerusalem could hardly be persuaded that the gospel was really meant for the Gentiles as much as for themselves. And when leadership had passed to Rome, we can easily imagine a group of Christians there making light of missionary efforts among other peoples. Possibly the most intelligent among them could barely picture to their minds a far-off group of islands where men held their crude worship about the Druid stone of Britain. And yet to those once-despised peoples of the north leadership did most certainly pass.

Now the ease with which each group nourishes its own pride and vanity boasts itself superior to all outsiders, is a very widespread phenomenon. Each people is likely to scorn the things in which other peoples differ from themselves. To the older Chinese the Middle Kingdom was the yolk of the egg, and other lands were the specks in the albumen; while we take it for granted that our fair skin and our particular kind of hair are absolutely marks of our superiority. Today finds us standing in the synagogue with those men of Nazareth. Christ has been amongst us. Wonders that he longed to do for and through us for the world remain undone because of our lack of faith. What attitude are we going to take as the Master looks about for a land which will respond?

And let us not forget that, as Anglo-Saxons, we are especially subject to ethnocentric pride. Constitutionally we have a high sense of our own racial superiority, and nothing would surprise us more than to have God turn to another race and give leadership to it. Would not many an Anglo-Saxon today thrust Jesus out of his cities and try to cast him headlong to destruction, if he should suggest that white civilization had refused to hear him and had after nineteen hundred years manifested so little comprehension of his principles that

it would be necessary to turn elsewhere for leadership? And yet have we not all but forfeited our privileges to world leadership because of this very failure? Surely it was the hand of God that caused our Pilgrim fathers to turn to our country as their haven and to establish a God-fearing nation. We have, indeed, a priceless heritage, and yet have we not all but failed to honor him in our individual and national life? May God help us humbly to reflect and examine ourselves. "Blessed are the poor in spirit for theirs is the kingdom of heaven."

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of Dr. Johanson, at 8 o'clock.

The president called the meeting to order and Mrs. Ruby Babcock led in prayer.

Members present: Dr. B. F. Johanson, I. O. Tappan, L. E. Babcock, Charles Sutton, Allison Skaggs, Egmond Hoekstra, Mrs. Frances Babcock, Mrs. C. H. Siedhoff, Mrs. Ruby Babcock, Helen Jordan, E. H. Clarke, Marjorie Willis.

The minutes of the previous meeting were read and approved.

The following correspondence was read and discussed: Rev. A. J. C. Bond, Rev. William Simpson, Rev. W. D. Burdick.

Growing out of the discussion of Mr. Bond's letter it was moved that the matter of appointing a representative from the board to the Commission on International Justice and Goodwill, be referred to the corresponding secretary with authority.

The report of the treasurer for the month was received and approved. It follows:

REPORT OF TREASURER FOR MONTH ENDING JANUARY 31, 1926

<i>Dr.</i>	
Amount on hand	\$475.41
Received from Fouke C. E.	16.50
Conference treasurer	98.80
Total	\$590.71
<i>Cr.</i>	
Paul Burdick, expense	\$ 4.36
Corresponding secretary, salary and expense	14.00
Rev. Wm. Simpson, salary and extension work	50.00
Fouke School	100.00
Balance	422.35
Total	\$590.71

The following bills were allowed:
 Stamped envelopes, secretary\$ 10.96
 Supplies 5.00
 \$ 15.96

Moved that the president appoint a committee of three to judge the essays on "What Christian Endeavor Means to Me." Marjorie Willis, Lyle Crandall, and Charles Sutton were appointed.

General discussion.
 Reading and approval of the minutes.
 Adjournment.

Respectfully submitted,
 MARJORIE WILLIS,
Recording Secretary.
 Battle Creek, Mich.,
 February 4, 1926.

Financial Report of Young People's Board Quarter Ending December 31, 1925

Dr.	
Amount on hand October 1, 1925	\$488.23
Received from Conference treasurer—	
October	83.60
November	96.80
December	149.60
For Battle Creek C. E.	25.00
Total	\$843.23
Cr.	
1,000 "Missions in China"	\$ 87.29
Miss Maybelle Sutton, expense fellowship breakfast	25.00
Miss Elisabeth Kenyon, expense	16.71
Shaw Printing Company, stationery	12.00
Mrs. Ruby Babcock, balance expenses, field secretary	15.64
Fouke School	100.00
Miss Bertrice Baxter, expense	2.50
Hurley Warren, supplies	4.50
Corresponding secretary, salary and expense	69.57
Rev. Wm. Simpson, expenses to Teen-age Conference at Battle Creek, and board meeting	33.76
Miss Marjorie Willis, supplies85
Balance	475.41
Total	\$843.23

He is near to those who want him, within touch of those that cry to him on account of their pain and necessity and penitence. How much we lose by imagining that God will come at some uncalculated and immeasurable period, and do wonders in the world! He comes now: he arrives with the dawn, morning by morning.—Joseph Parker.

THE SABBATH SERVICE TREE IN THE WHEATFIELD

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., February 20, 1926)

Text: *And it came to pass, that he was going on the sabbath day through the grain-fields.—Mark 2: 23.*

Doubtless you wonder just what the theme of our sermon for this morning means: "The Sabbath Service Tree in the Wheatfield." Are we to talk about a Sabbath service under a tree, or about a service tree in a wheatfield?

Possibly you did not know that there was such a tree as a service tree; that sounds like such a funny name for a tree. Another name for this tree is "shadbush," and still another, "June berry tree."

The first thing about the service tree that attracts your attention and makes you love it is that it blossoms so early in the spring. Before the leaves come out on the trees, or any green is seen in the woods, and before you realize that winter is over and spring has really come, some fine day you wake up to find that on the hillsides and in the woods the service trees are blossoming out in purest white. These trees in full bloom are beautiful in themselves, and then they always say to you in beautiful and unmistakable language, "Spring is here."

By and by the white begins to disappear, and along with the rest of the trees the service tree begins to deck itself out in green. For a month or two this tree is lost sight of and forgotten hidden as it is among the many trees of varying shades of green. But it is not entirely forgotten, or at least not for long.

Along about "knee deep in June" the berries on the service tree begin to turn red. The tree that was so pretty and white in April is a beautiful green in May, and becomes green and red and very pretty again in June. And now it has another attraction. Before, it appealed to the eye only. Now, the tree not only is beautiful with its loads of red berries, but those berries are good to eat.

In clearing the land it was my father's custom to leave all the service trees. I think he did this because he knew the children in the home were fond of the berries.

(Continued on page 283)

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
 Contributing Editor

PLAY

ELISABETH KENYON

Junior Christian Endeavor Superintendent
 Junior Christian Endeavor Topic for Sabbath Day,
 March 20, 1926

BETTER AMERICANS—PLAY (ZECH. 8: 1-8)
 WHY TEA-KETTLE CHANGED HIS MIND

(Condensed form of story given in study book, *Better Americans*, Number Three.)

Tea-Kettle picked up a stone and scanned the windows of the Kenyon meeting house. He soon let the stone fly through the third window on the north side, smashing the glass into a hundred pieces.

Ikey DiGiorgio and Libratto Geraci were afraid that Tea-Kettle would get caught as he very often did. Ikey and Libratto picked up their dinner pails remarking that a new man had come to town.

"What's that to me?" drawled Tea-Kettle. "He won't drag me into no Bible school. This new man that's coming is a home missionary."

"What's a home missionary?" asked Ikey.

"I don't know exactly," said Tea-Kettle. "Some people 'way off send him."

At school the boys were a little suspicious of Dave Norton, the new missionary's son; but soon Dave shouted to the rest, "Hi there, give me a catch." Then taking a ball from his pocket, he threw it to Tea-Kettle with such speed that it hurt Tea-Kettle's little finger.

"Who's been coaching you?" demanded Tea-Kettle.

"My father," answered Dave. "He will be glad to coach you boys so that we can have a good school team, too."

The next day the boys all gathered on the common with Mr. Norton, in spite of the women's remarks that he had better spend his time in fixin' up the meeting house rather than playing ball with the boys. At the end of a few weeks everybody was talking about the crack team the Kenyon Hills boys had. They were soon playing adjoining school teams.

One night Dave rode his bicycle up to

Tea-Kettle's house, for the two boys had become fast friends in spite of Tea-Kettle's determination to never go into the old meeting house or have anything to do with the Nortons.

"Hello," cried Dave. "Want a job? Father has his reflectoscope unpacked and says we can have a show tonight if we can get a crowd."

All the boys to whom they could get word were at the number four school building that night, for a magic-lantern show was a treat. Tea-Kettle helped Dave and his father push back the teacher's desk and hang a sheet over the blackboard. Dave ran the lantern while his father talked, and Tea-Kettle held the slides so that Dave could run them through more promptly.

When the last slide had been shown, Mr. Norton asked, "How many of you boys have a putty-knife? I went to Millersville this afternoon and brought home a wagon load of window glass and a tub of putty. Tomorrow Dave and I are going to begin resetting the panes in the meeting house windows. It's a big job. If you fellows want to help, come early and plan to stay to dinner. How many of you like baked beans?"

The news spread rapidly, and twenty boys were at the meeting house the next morning. Ikey and Libratto were there, but said nothing when they saw Tea-Kettle hard at work on the third window on the north side.

The dinner was a great success. The boys emptied great pans of beans, and the stacks of sandwiches disappeared like ice cream on the Fourth of July. Mr. Norton had brought a bushel of doughnuts from Millersville, and Mrs. Norton served coffee from a big boiler.

When it was time to go home for the chores, a group of tired but smiling boys gathered about Mr. Norton. "Can we come next week and wash the windows and clean up inside?" they asked.

The next week-ends, when there was no school, found the same lot of boys with many more hard at work. They scrubbed and white-washed the inside of the building, patched the roof, and gave the outside a coat of fresh paint.

The day came when church services were to be held for the first time in many years at Kenyon Hills. Everyone had heard of

what the boys had done, and they drove in from all around.

Six months later, Tea-Kettle, Ikey and Libratto happened to be on their way to school together. They stopped again in front of the meeting house.

"Somehow," said Libratto, "Dis lika my own. I hellup fixa."

"Hi, Tea-Kettle!" said Ikey teasingly, "Why don't yer pitch a rock at the winda?"

"Oh, go on," drawled Tea-Kettle.

A BOY WHO RECOMMENDED HIMSELF

John Brent was trimming his hedge, and the snip, snip of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive and modern structure, which had cost him not less than ninety thousand dollars.

Just beyond the hedge was a public sidewalk, and two boys stopped opposite to where he was at work, he on the one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racket," one of them said, "You paid only seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred, "I have promised it to Willie."

"Oh! you only promised it to him, eh! And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course, not," admitted Fred, "and I'd like to have it, only I promised the racket to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much more, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it, neither with Willie nor with me. I can not disappoint

him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"Oh! let him have it," retorted Charlie angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe, I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said, "I'll make inquiries about you and notify the one whom I conclude to select."

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent, "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

This is a true story.—*Philadelphia Ledger*.

MY GRANDMA USED TO SAY

"Procrastination is the thief of time."

Ask your grandma what she thinks my grandma meant.

HOW TO DO THINGS

The old clock says: "Keep doing,
Don't stop, but keep pursuing,
The trees don't grow full size
In one short day before your eyes;
But day and night they keep a growing.
A little work done every minute
Grows like a cake with soda in it."

—Selected.

THE SABBATH SERVICE TREE

(Continued from page 280)

There was no tree that my boyhood knew which brought me more happiness than the service tree. Some of the trees with the finest berries were likely to be found in the wheatfield. When the wheat was headed out and began to ripen yellow, the berries on the service tree began to ripen red and invited us to come and help ourselves.

As I look back upon my boyhood days I seem to remember better than any other the Sabbath afternoon visits to the service tree in the wheatfield. How carefully we walked, single file, parting the wheat with our hands so as not to tread it down, till we reached the tree with its abundance of red berries. During the week it had been planned, and the tree had been picked out for this Sabbath afternoon visit by the whole family.

As I think of it now I am sure the thing that gave most pleasure, the thing that now makes the visit to the service tree in the wheatfield a happy and helpful memory is the fact that it was Sabbath day, and that

all the family were together. And I think it must have had the approval of the One who so long ago walked through the wheatfield on the Sabbath day in friendly chat with his disciples.

Matthew says the disciples were hungry, and that is why they plucked the heads of wheat, rubbed out the grains, and ate. Neither Mark nor Luke seems to think it worth while to mention their hunger in order to justify the act. The Pharisees who found fault with them *worked so hard to keep the Sabbath that they really lost its spirit*. It is fun as you pass along through a wheatfield to nip the ripened heads with your fingers, rub them between your hands, and blow away the chaff. You eat the grains not because you are hungry, but because, now that you have them in your hand, plump and clean, you do not want to throw them away. I imagine it was in some such happy, playful mood that the disciples plucked the wheat as they swung along the path that Sabbath day with the Master.

Doubtless if you had the chance you would be glad this very Sabbath afternoon to walk right out of winter into June and straight to a service tree in a wheatfield. Spring is coming and soon will be inviting families to walk out together. But most of you have automobiles; how about a drive into the country?

Some years ago I was a guest in a Plainfield home, and Sabbath afternoon we went out for a drive. Cars were constantly passing us, when suddenly my host said, "Too much speed for the Sabbath," and he turned to the right and entered a quieter road.

When you have attended the morning worship, as you do; and have been present at Sabbath school, which you enjoy; and have gone to the Christian Endeavor meeting, to which you are faithful; then I think it might be a helpful and happy thing to take a drive with the family into the country. That is, provided you *always turn to the right*.

"And it came to pass, that he was going on the sabbath day through the grainfields."

The growing movement on the part of the churches to end all wars might be appreciably advanced if they would end war among themselves.—*Florence (Ala.) Herald*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE BIRMINGHAM CONVENTION

The attention of pastors, Sabbath school superintendents, teachers and others interested in the problems of religious education is called to the coming quadrennial convention of the International Council of Religious Education to be held at Birmingham, Ala., April 12 to 19, inclusive. This is the first quadrennial convention held since the merger of the S. S. Council of Evangelical Denominations, consisting of thirty-five Protestant denominations, and the International S. S. Association, and is an epoch in the history of religious education.

It is the first time that all Protestant denominations have been actively interested in the success of the convention. The International convention itself will be the great rallying point for all Protestant workers who are interested in the educational work of the church.

The meetings of the convention will be divided into two important activities; first, the inspirational meetings which will be held in the forenoons, where one will be inspired by the messages brought by America's leaders in religious education. Second, in the afternoons will be held the sectional meetings which will be given up to a score or more of educational conferences designed to meet every modern phase and need of religious education.

The theme of the convention is "Building Together a Christian Citizenship," and among the prominent speakers who will take part in the meetings will be President Calvin Coolidge, Prof. H. Augustine Smith and Dr. Walter S. Athearn, both of Boston University, Dr. Luther A. Weigle of Yale, Dr. S. Parkes Cadman, president of the Federal Council of Churches, and many others of international fame.

The Seventh Day Baptist denomination has been allotted ten delegates to the convention and the Sabbath School Board has

been asked to assist in filling up the quota. The secretary has been assured that if there should be more than ten who wish to attend the convention, probably they can be accommodated, provided their applications are made *early*.

Special railroad rates and housing accommodations are promised. One can get a room and breakfast in a private home for \$1.50 per day. Railroad rates will be one and one half fare.

The registration fee for delegates is \$3.50, but if it is made through the denominational board it is \$3.00. The undersigned secretary is supplied with registration blanks and delegate credentials and will be glad to sign up the full quota and furnish whatever information he may have. Or one may write and make his application direct to Ray S. Erlandson, convention manager, 1516 Mallery Building, Chicago, Ill.

In connection with the convention there will be held for three days a Young People's conference under the leadership of Dr. P. R. Hayward. Young people of outstanding ability between the ages of sixteen and twenty-four years are urged to attend this important gathering. It is expected that there will be several thousand of such young people in attendance. Our denomination has been allotted ten delegates to this conference and it is hoped that Sabbath schools and churches will make a strenuous effort to have at least that many of our bright, consecrated young people there.

The registration fee for the Young People's conference is \$1.50, but the regular convention fee of \$3.50 will admit one to everything throughout the entire week, and if one registers for the convention, there would be no need of registering for the Young People's conference.

In view of the importance of this great convention and the wonderful opportunities one will have to study the advanced methods in religious education, the Sabbath School Board feels that it will be well worth the expense of any church or Sabbath school to send its pastor, superintendent or some consecrated young person to these meetings.

Let us have a full delegation present.

A. L. BURDICK,

Secretary Sabbath School Board.

A NERVY DECISION!

P. R. HAYWARD

"I have worn my overcoat four years, but am going to wear it this winter. I can not have a new coat and go to camp, too, and it is camp for me!"

How many boys between sixteen and twenty-one would make a decision like that? It takes nerve to do that; nerve to walk down the street while the other boys flash out in new coats; nerve to go skating in the old coat; nerve to face the girls (Oh, yes, girls, you sometimes make it difficult for ambitious fellows to get along) with a coat that shows it to be a 1922 model; nerve to go without what you want today for what you want even more tomorrow. And yet this boy, a real youngster in a western state, made this decision, and while these lines are written is resolutely "sticking it out" in mid-winter. He will get his trip to camp next summer! There is no need to worry about him on that score! A chap with grit like that will get anywhere he wants to go. Next August when the other fellows have had their new overcoats hung away for many months and have been wondering where their money goes, he will calmly walk to the bank, draw out his money, and board the train for the Colorado mountains for two weeks of joyous camp life.

By the way, a camp that can pull on a fellow like this should pull on the reader of these lines too. Girls have a similar opportunity. For full information write to Percy R. Hayward, camp director of the International Council of Religious Education, 1516 Mallery Building, Chicago, Ill.

Geneva Glen, Colo.: Girls' Camp, August 3-16; Boys' Camp, August 17-30.

Lake Geneva, Wis.: Girls' Camp, August 10-23; Boys' Camp, August 24-September 6.

Winnepesaukee, N. H.: Girls' Camp, July 27-August 9; Boys' Camp, August 24-September 6.

The world expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives we need to put up this prayer earnestly, "Cleanse thou me from secret faults!"—Mark Guy Pearse.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session at the publishing house of the society in Plainfield, N. J., on Sunday, February 14, 1926, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, William L. Burdick, Frank A. Langworthy, Ahva J. C. Bond, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, John C. Bond.

Prayer was offered by Rev. William L. Burdick, D. D.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The manuscript for the third edition of Dr. A. E. Main's "Bible Studies on the Sabbath Question" has been placed in the hands of the business manager.

Since our last meeting I have carefully read the manuscript prepared by George A. Main, entitled, "Seven Lessons on the Seventh Day," after which I made two suggestions to him—first, that the studies be prepared and issued in two parts, the first giving the biblical treatment of the subject; the second considering the Sabbath from New Testament times. The second suggestion was that we ask the Tract Board to invite Ahva J. C. Bond to assist us in preparing the studies for publication.

Mr. Main signifies his approval of these suggestions, and, therefore, I request the Tract Board to ask Mr. Bond to assist in preparing the manuscript for publication.

Recently I received a letter from a man in Jamaica who with a little company of first day Baptists accepted the Sabbath under the ministry of Elder H. Louis Mignott. He writes that there are nine adults and fifteen children in the company.

I have answered the request of the H. W. Wilson Company of New York City to send them three copies of a complete list of our books, to print in the fourth edition of the "United States Catalog, Books in Print." The third edition was printed in 1912. The new edition is to be dated January 1, 1927; and then it will require nearly a year to read the proof and print and bind the volume, that is to be larger than the *Webster Dictionary*.

A request has been received from the Federal Council of Churches, that we place an advertisement in the Year Book of the Churches for the 1926 edition. I recommend that we take a half page advertisement, as we did in the 1924-5 edition, and that we ask Rev. A. J. C. Bond to prepare the advertisement.

Among the interesting letters received is one from Rev. C. L. Hill, in which he expresses a desire that we place Sabbath Reform workers in the field with a tent.

A letter from E. W. Perera, Ceylon, tells of his great desire to enter into more active work as a Seventh Day Baptist in his country, and of his need of denominational and other literature to aid him in his work.

The denominational calendars have been distributed, but I am unable today to present a report of cost and receipts.

Among the good words received about the calendars are these from Ben R. Crandall, president of the California Polytechnic, at San Luis Obispo, Calif.: "I sent one of those splendid calendars on to him (his son who is attending the University of California at Berkeley). It will do good service there. My, what a wealth of denominational information on them. Enclosed find a dollar instead of thirty cents. It may help others to have a *Seventh Day Baptist Calendar*."

Respectfully submitted,

WILLARD D. BURDICK,
Corresponding Secretary.

Requests and recommendations in above report were adopted.

Leader in Sabbath Promotion Bond presented correspondence commending the Sabbath lessons as published in the *Helping Hand* of the present quarter.

The Advisory Committee recommended that an edition of five thousand be printed in tract form of the article by G. E. Fifield, D. D., on the "Origin of the Sunday as a Christian Festival."

Adopted.

Voted that the preparation of the manuscript for this tract be referred to Sabbath Promoter Bond.

The Supervisory Committee reported that the new Miehle press was shipped from Chicago last week.

The Committee on Distribution of Literature reported the distribution of 2,494 tracts during December and January.

The report of the Campaign Committee on the new building was received, approved, and adopted.

(See first editorial in the SABBATH RECORDER of February 15, 1926.)

Rev. William L. Burdick, D. D., corresponding secretary of the Missionary Society being present, spoke of the mutual work of the boards, and that in our work with outside peoples it should in all cases be supervised by our own representatives to be successful.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

IN MEMORIAM

In memory of Angeline Babcock who passed away at Battle Creek, Mich., January 25, 1926. The Women's Missionary society at Nortonville, Kan., of which she was a faithful and devoted member, pause in silent devotion to her memory, trusting that our thoughts may tell the departed that, though gone from our presence, she is treasured in our hearts.

"Why should we weep when the weary ones rest
In the bosom of Jesus supreme,
In the mansions of glory prepared for the blest,
For death is no more than a dream."

• BREATHING AND WORRY

Worry makes people sick, according to Dr. Harold I. Magoun, in the *Osteopathic Magazine*. And on the other hand he says that when our bodies are all right, we do not and can not worry.

"Children aren't born to worry," he says. "It is just because we have maltreated these wonderful bodies of ours that we do worry. As children we ran and played and got out of breath—that is, we filled our lungs to capacity with good fresh air—and we did not worry. With the confining influences of adult life we breathe with only the upper third of our lungs and then we wonder why we yawn and feel stuffy.

"We cram our stomachs with rich food and eat between meals, and then we do not begin to supply the oxygen needed to burn up all the fuel we have loaded into ourselves. Then we wonder why our heads are not clear and why our spirits are depressed. But no one wonders why the stove smokes when we jam in a lot of green wood and shut the damper.

"We sigh as we look at the sweet, fresh, sunlit body-house of our friend who is a professional singer, envying the radiant personality, the clear eyes and bright cheeks, and thinking that such a one was made in a different mold than we. The difference is that the singer breathes about ten times as much—or a hundred times as much—fresh air as we do."—*The Continent*.

Unless the heart is at rest, it can not minister rest. Let us learn the innermost secret of him who invites the weary and heavy laden to himself! He teaches here the secret of the quiet heart, that we may pass it on.—*F. B. Meyer*.

DEATHS

WILLIAMS.—Francis H. Williams, son of Orrin Perry and Rhoda Joslin Williams, was born on a farm near Verona, N. Y., July 8, 1848, and died in Plainfield, N. J., February 19, 1926.

Mr. Williams was married in Syracuse, N. Y., December 22, 1874, to Miss Mary Clarinda Smith, of that city. Soon after their marriage Mr. and Mrs. Williams were baptized by Rev. John L. Huffman and joined the First Verona Seventh Day Baptist Church. Thus at the beginning they established their home as a Christian home. Baptized together, and joining the church together, they continued their walk together until day before yesterday when Mr. Williams was called to the eternal home just a little ahead of his companion of more than a half a century.

Besides his wife there survive him his two sons, Ellis Harold of Hornell, N. Y., and Francis Rollin of Plainfield; a sister, Miss Lillian I. Williams of Verona, N. Y.; a brother, Dr. D. O. Williams of Lake Mahopac, N. Y.; and three grandchildren, Francis, Leland, and Ethel Williams.

Mr. Williams was a descendant of Roger Williams. He was a quiet, unassuming man, but a man of great strength of character, and of very unusual Christian integrity. He had very definite convictions of right and of Christian duty, to which he was always true. He learned that the world was not always friendly to one's Christian convictions, but he trusted him who overcame the world, and in that strength he overcame.

For years it was his custom to repeat daily

the Shepherd Psalm and verses from the fourteenth chapter of St. John. Upon these and similar passages his soul was fed, and at the end he might well say with Paul: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." And Brother Williams would want me to repeat for the sake of those who are left behind, "And not to me only, but also to all them that have loved his appearing."

The funeral services were held at the late home in Plainfield, February 21, 1926, and were conducted by Rev. Ahva J. C. Bond, who was assisted by Rev. Theodore L. Gardiner and Rev. Theodore J. Van Horn. Mrs. Elizabeth B. Edgar and Miss Marjorie Burdick sang two appropriate hymns. Interment will be made at Verona, N. Y.

A. J. C. B.

TARPLEY.—Frances Ensminger, daughter of Benjamin Frank and Elizabeth Ferrell Ensminger, was born in Williamson county, Ill., July 21, 1858, and died at Mercy Hospital, Janesville, Wis., February 16, 1926.

She was married in 1876 to William Taylor Tarpley. Mr. and Mrs. Tarpley established their home in Williamson county, Ill. Two children were born to them: Frank of Milton Junction, and Elizabeth (Mrs. John Cartwright) of Milton. Mr. Tarpley died September 16, 1896. In November 1897 Mrs. Tarpley and Frank and Elizabeth moved to Milton, and since that date the family home has been in this village.

Mrs. Tarpley is survived by her son and daughter, six grandchildren, and by one brother and three sisters who live in southern Illinois.

Mrs. Tarpley, although brought up in Christian faith, did not make public confession and unite

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with a church until December 31, 1915, when she and her daughter were baptized and received into the fellowship of the Milton Seventh Day Baptist Church. While she has never been prominent in the work of the church, she was one to whom religion had a real meaning, and it found expression in the attitude and spirit of her life. She was an affectionate mother, a good neighbor, a loyal friend, and an earnest Christian.

The farewell service was conducted from the home and from the Milton Seventh Day Baptist church on Thursday afternoon, February 18, 1926, by Pastor James L. Skaggs, Rev. Edwin Shaw assisting. A college male quartet sang two appropriate selections. Interment was made in the Milton cemetery.

J. L. S.

ROSE.—Nancy L. Green Rose (Mrs. Nathaniel M. Rose) was the daughter of Stillman and Esther Wells Green. She was born near Oswayo, Pa., July 11, 1842, and died at the home of her daughter, Miss Maude E. Rose, in the Rock River district near Milton Junction, Wis., February 5, 1926, in the eighty-fourth year of her life.

Nancy was the oldest of seven children, three sons and four daughters. Her youngest sister, Mary, who married Joseph Fassett, died in April, 1906. The other sisters and the brothers survive, and are Stephen W. Green of Hot Springs, S. D.; Sarah (Mrs. James Wheatcraft) of North Loup, Neb.; Henry Green of Milton Junction, Wis.; John Green of Edgerton, Wis.; and Adelia (Mrs. Charles Haynes) of Sibley, Iowa. When she was about four years old her parents moved to southern Wisconsin and settled in the Rock River district of the town of Milton. At the age of fifteen she made a public profession of Christianity, was baptized, and became a member of the Rock River Seventh Day Baptist Church. Her membership was never removed, and her death takes away almost the very last of the members of that church.

She was married to Nathaniel M. Rose on July 7, 1858. Their oldest child was adopted, Alice, who lives with her son, Walter Rogers, in Milwaukee, Wis. Then came to them twins, Marion A. Rose of Edgerton, Wis., and Mary, always known as Kittie, who became the wife of Elmer D. Vincent, and died in June, 1908. The next child was Jennie E. Rose, a successful school teacher who died in October, 1904. The next was Maude E. Rose, whose loving devotion in caring for her invalid mother so many weary days and lonely nights surpasses words of commendation. There was a son who died in infancy. The youngest was Katie who died when she was about fifteen years old.

Besides these surviving children and brothers and sisters she leaves nine grandchildren and six great grandchildren.

Farewell services were held at her old home where she lived all her married life. Several years after the death of her husband, she went to live with her daughter Maude on a place near by, and it was here she has been an invalid about six years. The service was in charge of a former pastor of the Rock River Church, Rev. Edwin Shaw. The burial was in the family plot in the cemetery near the spot where the church building used to stand.

THE SABBATH RECORDER

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L. H. North, Business Manager

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Robert tried hard, but in vain, to think of the next in succession until a happy thought struck him. "The undertaker!" he exclaimed.—*Selected.*

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Clerk: "I bought a car."

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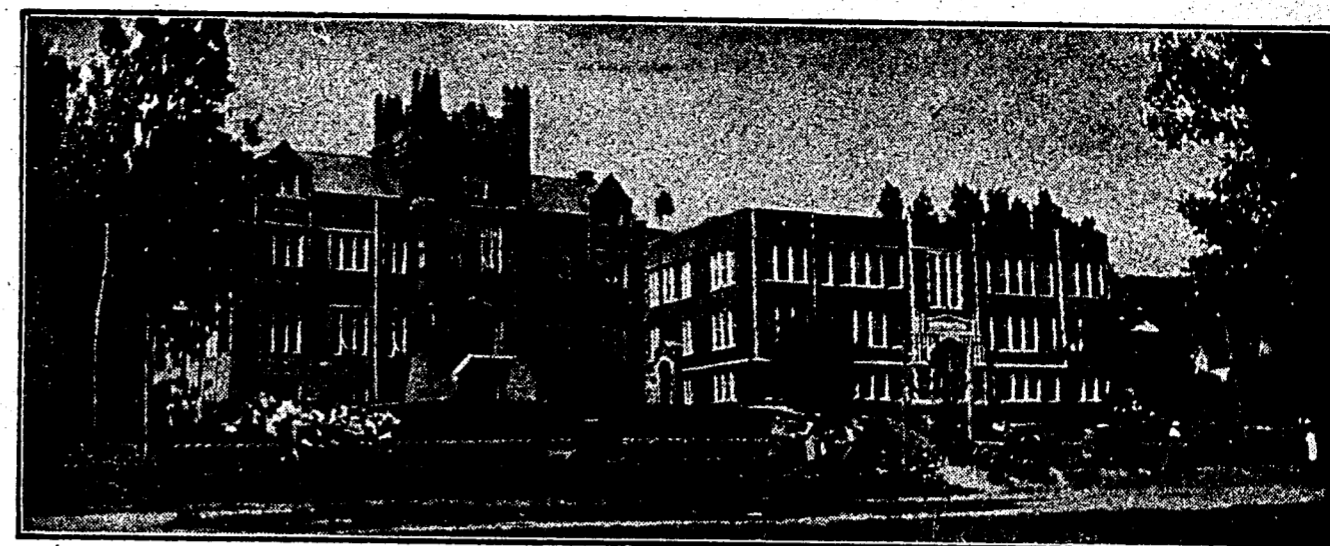
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I trust in the living God, Father Almighty, maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of his law and the goodness of his work. I will strive to love him and keep his law and see his work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I can not, will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others and for the joy and peace of my own life.

—John Ruskin.

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